1822   c

Dear friend –

I will read the extracts soon – I send the sermon & some coal – You talk of trying the coal *once* – This will do you no good – you must persevere & it may prove very useful – Do give it a trial. You can mix it with hot water or with jelly. I make it of the consistency of dough or a little softer & take a tea-spoon full twice a day. I have thought myself better since I used it – but am not authorized to give it the credit. Yr affecty

W E C –

Copy entire

+

Monday evening. May 27 - 1822

My dear mother.

I cannot go without leaving you a line. At this moment, when I think of my approaching separation from you, I ~~cannot but~~ recal with more than usual tenderness, ~~[illegible]~~ your affection & claims, & I pray God to reward & crown you with his best blessings. It is one of my greatest griefs that I do not leave you in better health, & I beg you to neglect no means of building it up. I enclose a hundred dollars which I wish you to spend very much for this object. I cannot but believe, that you would be happier, if you would ~~[illegible]~~ relinquish house-keeping, & you will see in my letter from Lucy how entirely she agrees with me. Ruth joins with me in assuring you, that if you could be happy at our house on our return, we should rejoice to receive you. I hope you will not be anxious about us. We sail under every

Ask your [illegible] whether this half letter be copied

+–

advantage, & I have a cheering hope that I shall return, to be more to my family & people than I have been. You will often hear from us either immediately or through other friends; & should any thing prevent free communication, you will remember that we are always under the care of Him, who alone ~~can~~ makes home a place of safety, & can make every place equally secure. My spirits are wonderfully sustained. I go with a cheerful, confiding mind, & hope that whilst I am remembered with affection, I shall not be with sorrow. My dear Mother, may many years be added to your life; & may they be brightened by the increasing affection, usefulness & virtues of your children. You will be the object of my daily prayers & I know I shall not be forgotten in yours—

Yr grateful & affectionate son— W E C—

Benj [illegible]
[illegible]

+ On Going to Europe

Mrs Lucy Ch nning

Berg

onderful

Your children,
daily prayers & I know I shall
forgotten in yours –
Yr grateful & affec
tionate son – W E C –

Birmingham - August 1 - 1822 -

My dear Mother -

I sent you & Walter a letter from Liverpool & have not written since - because I have wanted to make a better report of myself than I am yet able to do. I know your solicitude about my health, & am most desirous to remove it & yet I am satisfied that it is the part of true kindness as well as of duty to speak the simple truth on this as on every thing else, & to tell you precisely how I am - I am sorry to say, that as yet I perceive no change in myself, - not that I am worse, but I have gained no strength, - & indeed, it would have been very strange, had I improved much since my arrival here, for the climate has been most unfavourable, & I am of course not at all discouraged as to the ultimate benefits of my voyage, as I expect soon to breathe a more kindly air - Before we reached Liverpool, the weather in England had been for weeks uncommonly hot & dry - but since that time the climate has more than returned to its old habits, as if to repay itself for the temporary suspension. Perhaps we have had two days without rain since our arrival, certainly not more, & for a considerable part of the time, we have had not merely showers succeeded by bright sunshine but whole days of cloudiness & dampness with frequent rains - & the cold has been autumnal. I remember looking at the thermometer one day, when the ~~wea~~ temperature seemed by comparison warm, & the mercury was sixty. I have been unable to throw off my winter dress, except in one or two slight particulars. I wear my thick doe-skin waistcoat over my flannel, & my thick doe skin socks under woollen stockings, as in depths of winter, & am still obliged to ride in my surtout (or as they say here) greatcoat, & have sat by a fire part of almost every day, & sometimes whole days. I give you these particulars to account for my slow progress. I have had a slight cold on me from landing, & the necessity of riding often in the rain (notwithstanding the excellence of the post-chaises) has given me little chance of throwing it off. Unhappily I chose the very worst route for this damp & cold season. Expecting mild weather, I resolved on visiting the Lake counties on my way to Scotland, & these mountainous regions are more exposed to rain & storms than any other. I persevered for a fortnight, hoping a change every day, but at length despairing, I gave up my excursion to Scotland, where I feared in the highlands the same weather, & turned Southward. I am now at Birmingham, having traversed Lancashire, Cumberland, Westmoreland, York & Derby shires, not on the great roads, but by such routes as have given me the finest scenery & most interesting objects. These regions have not suited me, being less dry & warm than the Southern counties, but no parts of the kingdom are as rich in natural beauties,

~~now~~ & the latter part of our tour has abounded in celebrated works of art, if the finest ruins in the country, & distinguished seats may be so called - so that if I have not gained strength, I have enjoyed much - Indeed, England is an inexhaustible country to the traveller. I feel as if I had hardly seen any thing of the parts I have gone over, so much remains which I was obliged to neglect; & so many fine spots were left of which I had only a glimpse - I could write almost a volume already, in the style in wh travels now-a-days are written, notwithstanding the disadvantages under which I have laboured - Ruth & myself both feel, that great as our expectations ~~are~~ were of from the objects of interest & curiosity which England promised, they have been surpassed - As to the accommodations which this country affords to travellers, they are good enough better decidedly than with us, but in the northern counties to which I have been chiefly confined, they do not equal their reputation - It is a rare thing ~~[illegible]~~ to find an inn in a rural open situation. The inns are generally sunk in the narrow streets of their glooming towns or villages (~~for~~ an English town is the dullest place I know) & offer nothing to refresh the eye or spirits. Perhaps we have not met an article of living superiour to what we are accustomed to at home. The great ~~only~~ difference is that you never meet in the inns here the positively bad fare which is too common in America. Every where almost you find the great comforts of life - Still we have met with negligencies as to our table & rooms for which we were wholly unprepared in a country famed for its neatness. ~~I do not~~ An American should never visit England, at least the north of it for luxuries, but he will find what is worth infinitely more, a glorious country, feeding the eye & mind with the lovely & magnificent in nature & art. I have filled my paper. My love to all. Yr affectte Son. W E C.

Mrs Lucy Channing.
Boston.
America.

Un
das
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Sc

c

Newport. Augt 15. 1832.

My dear brother -

I am about to try your virtue. Can you show yourself superior to an ~~ap~~ injury by answering this letter. You seemed to feel my neglect so keenly, that I might question your placableness (placableness), did I not remember that you are taking lessons daily in the ~~virtue~~ school of charity — I am quite solicitous to know something about the progress of your society for ministering to the sick of cholera. The barbarities of my native town towards the sufferers from this disease have been so shocking, that I wish our community to be prepared in this particular more than any other. The Newport people by hiring ~~the~~ drunkards to attend on the sick, & then cutting them off from society & I fear from common comforts, seem to have propagated the disease, besides taking from the sick the means of recovery. The virtuous & healthy have very little to fear. Still more, the most respectable, those who have influence, are bound to be foremost in good works on this occasion, & to give a firm, generous tone to the community. I trust that Boston is to do good to the country by its wisdom, courage, & Xn charity. No city, as yet, has so given the true example. The exemption of Boston from the disease up to this hour is a remarkable fact. Providence & Newport, with their quarantine laws, have not escaped; but our city, using only the means dictated by morality & calm wisdom, has suffered nothing. I expect that you will be visited but lightly. —— I esteem it one of the advantages of my situation, that I hear little about cholera — I hear enough to excite sympathy — but it is not ringing perpetually in my ears. I fear, that sympathy is little aided by fixing the mind wholly on the evil. It is not our duty, if it were in our power, to feel for all suffering that exists, but so to feel that we shall be most efficient in removing or mitigating ~~evil~~ it. Every moment of life, how many fellow creatures over the face of the earth are passing through the last agony. Whilst we are refreshing ourselves at our tables or exhilarating ~~our~~ ourselves in society, how many human hearts are wrung with acutest pain? Imagination, if indulged in this direction, would leave us no peace, would destroy health of body & mind. Happily our constitution secures us against this danger, & an enlightened religion does more than constitution. —— The Farrars are here with Miss Rotch & add to our pleasures. I sent yesterday to Gray & Bowen a proof sheet from page 180 to 192, which I looked over without

much care & after it was gone, I remembered some
changes ~~for them~~ to ~~be~~ made in it. I write to them
at once requesting them to return it — Will you call on
them at once, as my letter may fail — I wish too
that they would send me this week or next by the
wagon, all the sheets which have been struck off after correction, that
I may make a list of errata, should there be
any mistakes, & would send hereafter with the proof sheets the preceding ~~last~~ correction sheets. The wagon starts, I think, Thursday mor-
ning from Doolittle's Brattle St — What comes by that opportunity should be
directed to Portsmouth, R.I. Letters must be directed
to Newport — I mention this for your sake. You send
letters to Portsmouth, & I get them later for it —

My affectionate regards to Mrs G &
rah. I learn from Sarah's letters to Mary how
she gets on, & few of her friends are more cheered
by good accounts from her — When you write
let me know how our friend Phillips does —

With great respect,
Yr
W. E. Channing.

[illegible] & after it was gone, I remembered some
change ~~to him~~ to ~~be~~ made in it. I wrote to him
at once requesting him to return it - But you see how
him at once, in my letter may feel - I wish too
that they would send me two weeks next by the
[illegible], as the [illegible] which have been [illegible] of that
I [illegible] made a list of [illegible] here the
my [illegible]. The [illegible] [illegible], I [illegible] Thursday [illegible]-
[illegible] that came by that [illegible] should be
directed to Portsmouth. [illegible] the [illegible] to be directed
to Newport - I [illegible] [illegible] you [illegible]
[illegible] I [illegible] [illegible]
[illegible] to [illegible] I
I [illegible] [illegible] letter to [illegible]
[illegible] of the [illegible] [illegible]
[illegible] I [illegible]
[illegible] our friend [illegible]
With great [illegible]

10

AUG 16

Rev. Dr Tuckerman,

Boston,

Mass. -

1832 - Aug 15 -

Cholera - at Newport - Bad behavior

Paris. Augt 16 - 1822 -

My Dear Mary.

I hope, before this letter reaches you, that you will have passed through your trial, & that it will find you safe & happy. We think of you, & though we do not allow ourselves to be anxious, we cannot escape all solicitude. How shall we rejoice to learn that all is well — I hope our letters have reached you. I have not written often, for I have not been able to speak as yet of any important change in my health, & I am unwilling to state that I continue as I was. I wrote Walter from London. After staying there two days, I took the steam boat for Calais (Augt 9th) with Mr & Mrs Storrow & reached Paris in safety — Our meeting with these friends was the happiest event which could have befallen us — relieving us from the many difficulties & impositions to which strangers are exposed in a country, where language & custom they do not understand. I have found that my book-knowledge of French, to which I trusted, would have served me little, for whilst I can make myself understood I am utterly unable to comprehend the reply which I receive. The sounds come upon me like a torrent & quite overwhelm my intellect. At Paris, I was so happy as to find Mr & Mrs Coles, & we lodge at same hotel, & this arrangement saves me all trouble. Mr C is a man of genuine kindness, & great activity — though a resident here for a few days only, he seems to have traversed the whole city, knows the streets, & all the objects of curiosity, & takes us wherever we would go, without suffering us to take ~~any of~~ the labour of getting a carriage or making any provision. Our two families make one, having the same table, servant &c, so that I never lived more easily. In fact, I am in danger of being spoiled, & lose many opportunities of learning the language by having a friend at hand to whom I can appeal in every difficulty. It might be useful to me to be thrown more upon my own resources. But in that case, I could hardly escape occasional anxieties, ~~which~~ might interfere with my great object, so ~~that~~ I still enjoy my freedom from care without remorse. Next week we hope to begin our journey through Switzerland, & I am almost impatient to return to mountains & lakes. I enjoyed this scenery greatly in England, notwithstanding the bad weather, & I am sure it is better for me than residence in large places. At Paris, I am in danger of being worn out. The sights of a great city weary me, especially those which are most interesting, the works of art. & I shall defer them to a stronger season. ~~The ba~~ I have been in France but five or six days, & can report little about it. The road from Calais is not ~~thought~~ interesting, but it amused me not a little. In England, I could hardly feel myself in a foreign country – but almost every thing here had something new & peculiar about it. Much as I had heard of the meanness of the French villages, I was not prepared for such sorry ones as I passed through. The cottages are literally mud-walled, often mouldering, dirty within & without, & surrounded with nothing rural. The English villages are gloomy enough, but the hovels are neat, & you often see vines climbing round them & flowers & verdure to the very door! Not so in France — & yet the French villages are incomparably more cheerful, for the inhabitants, seeming to think their hovels as comfortless as myself, live out of doors, & there ~~is~~ have an air of cheerfulness & freedom from care with which you can hardly help sympathizing. The climate favours this mode of life — & I should be inclined to ascribe ~~something~~ the national habits of ~~the~~ spirit in some degree to this free use of the air under a delightful sky, were not my theory che by recollecting, that the Turks who live in the same way are notoriously phlegmatick & grave — In travelling through England you feel yourself among a people, who have a strong sense of natural beauty — but in France this sense seems wholly wanting, & the love of society seems to take its place — But enough of foreign countries. In writing to you, my heart turns homeward, to a better country, at least in my estimation, than any I have seen — What would I not give for a sight of you all, & yet I am not depressed by absence. My spirits have been sustained wonderfully, & without much effort — Farewell, dear Mary — Our love to your husband, whose kindness I remember & can never forget — yr brother W E C —

P S – Since beginning this letter, we have had letters for the first time from home – from Sarah & Walter – date June 16 – Did you know how much happiness letters give you would write freely & often – My best love to mother – & to all – I cannot particularize –

occa
great

Forwarded by Y. O. S.
Paris Welles & Williams

SHIP

20

Mr Robert Rogers.
Boston –
U S America.

OCT
3

Dr Channing

I find, that I have said nothing of my health – It is very much improved since my landing, – I rode eighty miles one day with't any serious inconvenience – which I could not have done at home – & which shows that I improve – But I perceive no great change in my ordinary feelings. –

Geneva. Sept. 28. 1822

My dear Mary—

I have heard nothing since I left
home which has relieved & rejoiced me more than the
accounts of your safety & of the great happiness gran-
ted to you & your ~~hapt~~ husband. I join with you in thanks-
giving to the author of all good. You were so well when
I left you, that I could not but hope, & yet there is a
solemn uncertainty about such an event which never al-
lows us to be entirely at ease. Could I hear from
Barbara, that she had been as happy as you, my
mind would be lightened of its greatest burden. The
letters which I found for me at this place (one from Wal-
ter dated Augt 12 & two from your husband) gave discouraging ac-
counts of her. God preserve her. Her loss ~~is~~ would be irreparable, & I can-
not bring myself to admit the greatness of her danger. Her ~~utter~~ bad
symptoms ~~attacks~~, I trust, belong to her present situation, ~~&c~~ will pass a-
way with it. — My letters to Susan & George will inform
you that I am gaining strength. I am certainly better
for my late movements & fatigues, & this encourages me
to write. ~~you hope~~ One reason of my sending so few letters, has
been my unwillingness to repeat the same dispiriting story, that
travelling did me no good. The mountain air of Switzerland
has brought health as well as delight, & ~~hear~~ I grieve that
the season of the year compels me to hasten from it. I
have received great pleasure from England & this country,

Two letters from
William Ellery Channing
to his sister
(Mary Channing)
Mrs. Robert Rogers,
mother of (Ruth Channing Rogers)
Mrs. J. G. T. Coolidge, mother of
(Margaret Chapman Coolidge) Mrs. Walter Deane

Presented to Dr. Walter Channing
by Walter Deane. Aug. 27, 1919.

even more than I expected. & I ought not to say that I was disappointed in France, for I entered it with exceedingly moderate hopes. It is indeed a poor country for a traveller. I crossed it in a line which carried me through some of the pleasantest parts of it, particularly through the valley of the Marne, & in that whole extent, I do not remember one prospect of great beauty, & hardly an evidence that the inhabitants knew that such a thing as natural beauty existed. It is true, what you hear, that France means Paris — & what is Paris? To two classes of people it is said to be very interesting, first to cultivated men who obtain admission to the best society, & next to men of dissipated habits. I was not so happy as to ~~become able~~ enjoy the privileges of the first, nor so unhappy as to try the pleasures of the last. I am not however a believer in the happiness of Paris, for it seems to me inconsistent with all the principles of our nature, that a people, who live chiefly for amusement can find or make life very desirable. I shall visit Paris, however, under more favourable circumstances for judging of it, for I ought to say, that as yet I have gained but little command of the language in conversation, & a man easily misinterprets a people with whom he cannot talk freely. We are travelling as you have heard with Mr & Mrs Coles, a circumstance which adds much to our pleasure. You do not know Mr Coles, & it will give you pleasure to learn, that I have in him a companion of intelligence & fine feelings, so much disposed to lighten my burdens, & save me labour. In fact, very few gentlemen travel through Europe so easily as I do, & so much is done for me, that I am in danger of ~~becoming~~ losing my ability to help myself. — In Switzerland, we were so happy as to meet Mr Eliot, of Boston, & he has been of our party more than a fortnight, & a very valuable accession to it. The

Written
Paris & G
Aug. & Sept.

had visited Switzerland before us, & had accumulated much knowledge which we found useful, & I fear, that without the encouragement of his example & conversation I should not have attempted the mountains which I scaled, not only without suffering, but with advantage. So far my journey has been attended with very propitious circumstances, & I confide in that good Providence of which I have had such long experience. My spirits in general are good; sustained, however, by the variety & occupation of perpetual motion thro a new country. How I shall endure setting still or continuing long in one place, even should that place be Rome, I know not. I am too dependent on this ~~kind~~ excitement of travelling. When this ceases, home presses upon me too heavily. I feel my distance from you. Ruth sustains absence better th I expected, encouraged of late by my improved

I have received three letters from your husband the three bills of exchange, two drawn by Mr Thorndike & ~~two~~ one by himself - Tell him, I thank him for his kindness - A letter from Lucy has given me very good accounts of mother & Henry & her own family. It delights me to have grounds of hope, that on my return I shall find our circle unbroken - but ah - how many changes a few months may produce - my love to yr husband - kiss your little daughter for me - I hear wonderful accounts of her, & fear that my wonders are surpassed - May you receive from her as much pleasure as we have from ours - I know not that I I should wish you more - I cannot begin to name the friend to whom I wish remembrance - I have

in
Geneva
ept., 1822.

more than I can name — Yr affectionate brother Wm E. C.
This afternoon I hope to visit Mrs Capt – who is in the coun-
try – I arrived here yesterday afternoon & have not
yet seen her –

[illegible]
Mr
Capt
for
[illegible]

Ship 1/11

Jany
6

Forwarded by Y. O. S.
Paris Welles & Williams.

Mrs Robert Rogers.
Boston. U S America.
~~[illegible]~~
pr Mary ~~[illegible]~~

Dr Channing

Written in
Paris & Geneva
Aug. & Sept., 1822.

Rome. Decr 25 - 1822 -

Dear Walter -

I found your letters here last week, communicating the melancholy tidings of your loss. I hoped to the last that you were to be saved this trial. I put away the thought, ~~that~~ our dear Barbara, filling, as she did, the most important relations ~~wh~~ with such peculiar loveliness & exemplary faithfulness, was to be taken. But God's thoughts are not our thoughts. Among the mysteries of Providence, we must place the circumstances & times in which human beings are removed from life. But one thing we know, ~~that~~ He who is the inspirer & lover of sanctity & virtue must have appointed this change for your excellent wife with the tenderest concern for her welfare. We, in the blindness of human love, would have detained her. But suffering had done its purifying work; & she was prepared for a higher sphere. Perhaps such a spirit as hers was at this moment needed in the community of the "just made perfect". She has gone to render God better service, to [illegible] a nearer & brighter vision of Him than on earth. Nor are we sure, that she has ceased to be a blessing to those she has left behind. She was a guardian angel to you & her children, & it is hard to believe that the affections which made her so lovely are now extinguished, or all means of gratifying them withheld. I know that these views are regarded as the dreams of a mind distempered by sorrow. But the suggestions of the mind, when affliction disposes it to solemn thought, when its moral sensibilities are quickened by the loss of a virtuous & holy friend, & when, in the silence of worldly passions, it feels its relations to

God & eternity more deeply than usual, the suggestions of the mind at such a moment, are less likely, I think, to be distempered than those which belong to the gay, giddy, intoxicating hour of prosperity.

I think of our dear Barbara with a melancholy pleasure. I think of her, without the painful necessity, so often imposed when our friends are taken, of covering or extenuating frailties. She was so faultless, so spotless, that I know not in what I would have changed her. She early won my love, & my whole intercourse with her strengthened it. How gentle, sweet, affectionate was her spirit! The unkind, severe, wayward feelings of our nature seemed never to surprise her, so entire was the ~~[illegible]~~ possession, which goodness had gained of her mind. Her life was an unbroken flow of the best affections. Her heart was a deep calm fountain of love. I never saw her countenance, whether cheerful or melancholy, when a benign character was not written on it. She was disinterested without effort, & we almost forgot that she was making sacrifices, she seemed so unconscious of it herself ~~[illegible]~~. Notwithstanding ~~her~~ her privations & sufferings ~~after~~ after marriage, & they ~~[illegible]~~ were not small, she was contented, cheerful, through the strength of affection, which was indeed her life. She needed little of the world & could be happy in any sphere where duty was to be performed & the heart could find objects. Her equableness & judiciousness, the steadiness of her views, feelings, & purposes, joined with her sweetness, adapted her peculiarly to you, & I have often felt that you were one of the most privileged of men in having such a sharer & guardi-

an of your happiness, such a counsellor & comforter in difficulty
& suffering. Her presence, countenance, voice, filled the sphere in
which she moved with mild, tender, purifying influen-
ces which it was a blessing to enjoy. Dear W, you have
lost your richest treasure. But why do I say *lost*? She
is gone, not perished. Her loveliness has received no injury from
death. The virtues, which made her so attractive, are perfected,
& fixed beyond the power of change. She has only gone before
us, & the time of our reunion cannot be distant, if her death
quicken us to a more Christian trial. Your letter gave me
a strong hope that you will make the true use of your sufferings.
Still I cannot but be solicitous for you, when I remem-
ber your constitutional sensitiveness. The memory of such a
friend as Barbara ought to excite & aid you to ~~seek a~~
ch an equable, tranquil spirit. May she still bre
her own calmness into you. You have much to live f
& I will add, to enjoy. I was happy to learn that you wer
with mother, & you will help to support & brighten her
last years. — I have said nothing of my own loss, having
written to Sarah & Susan — & indeed, great as my loss is, sweet,
lovely & full of promise as our little boy was, I cannot but
feel, that you are the most bereaved, & I would rather
comfort you, than speak of myself. — As to my health, it is
much improved. I have gained flesh, & strength. Indeed, could
I hope that my acquisitions were permanent or so confirmed
as to withstand exertion, I should ask for nothing more. The
sad intelligence from home will not, I trust, injure me. My
health is my great care, & I am more solicitous than ever
to establish it, that I may the sooner return. Give our best

love to Mother - Ruth joins me in affectionate wishes & prayers for you - yr affect^te brother - W E C -

[illegible] of your [illegible]
sufferings. Her person [illegible]
which she received with the tender, [illegible] experience
[illegible], which it [illegible] to enjoy. Dear W, you have
lost your earliest treasure. But why do I say lost? She
is gone, not perished. Her love [illegible] have received no injury from
death. Her virtues, which made her so attractive, are [illegible]
& placed beyond the reach of change: she has only gone before
us, & the time of our reunion cannot be distant. [illegible] her death
awaken us to a more Christian trust. Your letter gives me
a [illegible] hope that you will make the true use of your [illegible]
[illegible] I cannot but [illegible] for you [illegible]
[illegible] intellectual [illegible]. The [illegible]
[illegible] you [illegible]
[illegible], [illegible] [illegible]
her own calmness [illegible] to [illegible]
& I will add to enjoy. I have hoped to [illegible] that you [illegible]
with mother, & you will help to support & [illegible] her
last years. — I have [illegible] [illegible] [illegible]
written to [illegible] as [illegible]
wholly & full of [illegible] I cannot but
[illegible] received, & I would rather
feel, that you are [illegible]
comfort you, [illegible] thanks [illegible] — as to my health, it is
much improved. I have gained flesh & strength. R. had could
I hope that my improvement will be permanent or so confirmed
as to withstand exercise. I [illegible] ask for nothing more. The
bad intelligence from home [illegible] that [illegible] my
health is my great care, & I desire to [illegible] them [illegible]
to establish it, that I may the sooner return. Give my best

Walter Channing M. D.
Boston,
U S America
Oak

Forwarded by Y. O. S.
Paris Welles & Williams

Sep.
[illegible]
[illegible]

Fr Bath—
Mary's death—
Account of
their Mother

Friday - Jany - 23 -

My dear friend -

I am truly happy to learn from yours, that you are so supported under your affliction, & I trust that the gracious purposes of our Heavenly Father will be accomplished in you. It is a consoling reflection, that he chastens, not to drive & separate us from him, but to increase & strengthen our union with him, that we may know him more intimately, lean upon him more entirely, & make him more & more our happiness - How much do we all need suffering to aid us in dying to the world, & in becoming alive to G, our true life, & only felicity - I expect to preach in the afternoon, & should I find myself able to write as I wish, I shall prepare a discourse ~~i~~ in some degree adapted to your affliction - But I am obliged very much ~~to~~ to consult my feelings - & if writing produce languor, I shall desist - Remember me with affection to your friends - You will probably soon come into town, ~~[illegible]~~, &

if you would make my house your home, you will give much pleasure to Mrs C & myself — You know that I do not deal in the language of profession. If you could procure yourself consolation in being with us, we should think it a favour & happiness to have you here —

Very affectionately

W C C—

Consolation

Mrs Catherine Codman-
at Rev. Mr Codman's
Dorchester.

of you wou
will give
You know
of profess
tation in
favour

+

Florence. April 7 – 1823 –

My dear mother –

+ It is with great pleasure that I write you from this place, for Florence is on my way home, & though I am still very, very far from you, ~~still~~ the thought of making some progress towards you is an unexpressible consolation. The object of my journey has certainly not failed, for though I have not conquered my old complaints, I have gained more strength than I have had since my ministry. But I feel that this gain has been dearly paid for, when I remember the changes which have taken place since I left you, & especially when I think how much suffering has been brought upon Ruth by removing her from the children, & especially from our dear Gibbs. Her presence could not have saved him, but you know a mother's feelings. She is now much improved in health & spirits. Our journey to Naples, which carried us to the most delightful scenery in Italy ~~Europe~~, had a great effect in taking her thoughts from depressing subjects & awakening a salutary interest. I wrote to Walter an account of the unfavourable influence of that climate on my own health; for whilst the prospects were most exhilarating, the air was subtle & often piercing, & I returned with diminished strength. But at Rome I soon regained what I had lost, & my journey to this place has been at once delightful & beneficial. In two or three days we hope to start for Paris, & we hope, not without trembling, that before Autumn we may reach home, & find there all we left, with the melancholy exceptions of which we have heard! (It seems almost too great a happiness to be anticipated.)

Thoughts on his birth-day April 7 - 1823 -

When you look at the date of my letter, you will see that I am writing you on my birthday, & on this day to whom could I write with so much reason as to you, to whom as well as to me it is a memorable period, & when I think of the beginning of my existence, how natural is it that my thoughts should turn to one, whose kindness towards me then began, & who has given me through my whole life proofs of increasing love. I can hardly suppress my tears, when I think of the tender relation which my birth established between us, & now that I am so far from you, & that I think of your declining years, it is consoling to me to reflect, that amidst many deficiencies, I have not proved wholly insensible to the claims of your kindness & affection. On this day, I feel that I have cause to give God thanks, for the gift of existence. My life, though no exception to the common lot, though chequered with good & evil, has on the whole been singularly favoured. Without any care or forethought of my own, my outward condition has been almost too favourable, & the comforts of life have been multiplied upon me not only beyond my hopes, but my wishes - As to those best blessings of this world, friends worthy of love, I know not who has been richer than I - & as to the chief crowning good not only of this but of the life to come, I mean, religion, I seem to myself to have been placed in circumstances highly favourable at least to the understanding of the Christian faith in its greatest purity. How far I have practised it, & with what feelings I review my conduct, & the progress of my character - these are topicks on which silence is wisdom. To another Being, I have to render my account, & our poor, weak, sinful nature can hardly look back on a life as long as my own without emotions which can be uttered to Him alone -

I have written but little about my travels, for so much is to be said that I fear to begin. I went to Rome with high hopes,

but the ~~first~~ letters which I received immediately on arriving there
contained accounts of our afflictions, & threw a sadness over my spirits
& over every object. The necessity of exercise however led me about
the city, & I gradually found myself engaged by the things around
me. I had heard before entering Rome of the small number
of ruins - but I was still astonished at seeing how the
Metropolis of the ancient world had vanished. Old Rome is buried
under the new, & you must dive many feet into the earth
to reach the streets on which the old Romans trod. Accor-
dingly most strangers are disappointed on entering ~~the city~~ Rome;
they find a modern city, common houses & streets, the common
business of life, & all the vulgar occupations of other places, on
the spot where imagination had spread over every object
traces [illegible] venerable antiquity, & with which ideas of
dignity [illegible]ad been obstinately connected. But after
disappointment, one begins to see amidst the modern
which at first was the only thing seen, the remains & re
branches of departed ages, & in tracing these, the present
more & more forgotten, & ancient Rome rises more & mo
before us. Had it not been for the longings of my mind for
home, I should have become greatly interested in Rome,
& as it was, no city on the continent has given me equal
pleasure - but a letter is too short for these subjects - My
best love to all - I cannot begin to name the friends
to whom I wd send assurances of affectionate remembrance -
& wish for them, & for you, my dear mother, every blessing -

Yr affectte son W E C -

+ Joy in returning home
Bringstrand his Birth Day

but the first letter, which I received [illegible]
continued account of our afflictions [illegible]
& seen every object. The [illegible] of [illegible] [illegible] to the [illegible]
the city, & I gradually found myself [illegible] by the [illegible]
me. I had heard before something of the [illegible] wonders
of Rome — but I was little satisfied at seeing how the
the hopes of the ancient world, had vanished. We have a home
under the sun — & you must see many feet into the earth,
to reach the streets on which the old Romans trod. Every-
thing most [illegible] are [illegible] in entering [illegible] Rome;
they find a shelter [illegible] home & [illegible], the Roman
[illegible] of [illegible] with the [illegible] of other [illegible]
the [illegible] where [illegible] over every [illegible]
[illegible] which [illegible]
[illegible] been [illegible]. But [illegible]
[illegible], we [illegible] to [illegible] the [illegible]
which not [illegible] only things [illegible]
[illegible] of departed [illegible], & in [illegible] these, the [illegible]
there & [illegible] & [illegible] have [illegible]
before me. Had it not been for [illegible] [illegible]
here, I should have become [illegible] interested in Rome,
[illegible] it was, the only [illegible]
Heavens — but a letter is too short for these subjects. — Thy
last [illegible] to [illegible] — I cannot hope to receive the [illegible]
to [illegible] [illegible] assurance of affection & remembrance —
I wish you [illegible], & for [illegible] [illegible], every blessing —
Yr affect. son W E C —

to gu
no excep-
evil, has on
care
been
m

Mrs Lucy Channing.
Boston.
U S America.

Roxbury Augᵗ 29. 1823.

My dear Uncle

You have heard, I presume, of our arrival here after a safe though rather long voyage, & you can easily conceive of our happiness at meeting again our children, mothers & friends after so long a separation. We found indeed at home one sad chasm, but felt that we had infinite reason for gratitude in the preservation of so many objects of affection. We had been very solicitous during our voyage for Mother Gibbs having learned just before embarking that she had had another attack, & we certainly found her very much changed. Our return however seems to have done ~~[illegible]~~ her good, & she yesterday left us for R Island, where she intends to make only a short stay as a preparation for a longer journey. In regard to my health, it is greatly improved, though my hopes of an essential change in my constitution are not accomplished. Ruth is remarkably well. We were disappointed in nothing so much abroad as in being obliged to leave England without seeing more of it, for that fine country even surpassed our expectations. We were not able to see Mrs Channing's friend, which we regretted, & instead of delivering her letter, sent it through the post-office.

We hope soon to see you all. Ruth & myself join in affectionate regards to Mrs Lee & Mary them & Anna, & in grateful remembrance of your kindness. I shall go to Newport with my family to spend a short time should we find the weather favourable —

Very affecty

Yr Nephew

W. E. Channing —

Walter Channing Esq.
Chesnut Hill, near
Wappingers Creek
Dutchess County
New York –

W E C
Aug 27 — 23

BOSTON
7

Walter Channing Esqr
Chesnut hill, near
Wappinger Creek,
Dutchess County,
New York -

C

Dear Sir

I most cordially agree with you in the suggestion relative to obtaining by voluntary subscription from among the friends of Mr Dewey in our society a fund – to be presented to him for the purpose of purchasing Books for his Library, and have made up my mind to undertake the duty without assistance, believing the object will be more easily accomplished – and have only to ask your kind assistance in preparing the Subscription Paper, which I will send for tomorrow morning

Very Respectfully & affectionately
I am your friend
H H Tuckerman

Octo 17. 1823

So strong is the attraction of the virtue
that the Xn seeks it recognizes ~~it~~, ~~& delights~~
& recognizes it not only in diff^t regions,
those in [illegible]
but in conditions of life, which by
of which
the poverty & ignorance, ~~seem to~~ repulsive,
~~are least [illegible]~~ are more likely to be ~~[illegible]~~ disgust or
& more likely to ~~may be~~ continued their differ^t
~~[illegible]~~ overlooked, ~~or~~
~~the~~ difference of country or language — The
Xn far from attaching himself to ~~the~~
~~proud~~ still that goodness & piety alone & only, when
embellished by rank,
set in gold,

Summer P G Spo ~~adorn~~ ~~only when it~~

~~[illegible] by the lives of~~ which speaks thro the
lives of learning & genius, & manifests itself
in manner with taste & fashion ~~[illegible]~~
delights to see it in humbler spheres, in an
~~ruder~~ more form, & expression, but more simple &
pure at the
native in its spirit — ~~the~~ even
more for the unpropitious soil in which it
has grown — In truth one of the most [illegible]
objects in life is religion, springing up in obscurity,
& humble life, lifting up the spirit which

all outward circumstances are fitted to depress, gives
a real dignity to one whom hardships, & coarse
labour, & life's drudgery, & mean apparel, &
unpolished manners seem to a superficial to class in an
inferior rank of being, ~~struggling~~ giving courage agst ~~want &~~
narrow means, & exhausting toils, shedding a
ray of heavenly light over a countenance fur-
rowed by sickness & ~~excessive toil, the~~ care,
& putting language of gratitude & ~~submissive~~ resigned, contented
praise into ~~lips~~ pallid lips, & a spirit of
contentment into a ~~heart~~ disappointed & wounded soul — There is
in the influence to break down the division
of country & condition, & to unite its true
disciple with all who partake with him
of its spirit, ~~wherever~~ ~~living but~~, ~~or to~~
~~whatever~~ though however remote in place, or
still more removed by condition —

I am aware that these remarks on the ~~unity~~ ~~power of~~ extent of Xn affection & union, will ~~be~~ be met by the ~~general~~ ~~new~~ objection, that ~~of~~ Xns in general answer very little to the description, that far from this wide general unity in ~~the [illegible]~~ one another, far from embracing Xts universal Ch, they are split into faction, ranged under hostile standards, war agst one another with the tongue, pen, & sometimes with fire & sword, that they prefer any name to that of their common master, ~~[illegible]~~ wear the badges of human leaders, & shut up their hearts within the pale of their ~~own~~ narrow sects – ~~All~~ Alas th is too ~~true~~ much truth, but I have speaking, ~~of~~ as a teacher ought to speak of ~~the strong~~ & natural influence of Xy, whenever left to exert itself freely on ~~in~~ the mind, of the Xn, who understands his religion, & has made such progress in it as to constitute him a fair representative of it, & yet not of an ideal imaginary Xn

Rev. Mr Tuckerman -
Chelsea -

1823 -
May -

C

Friday, - Decr 5 - , 23,

Brother Tuckerman —

I am sorry to be troublesome to my friends, but I fear that I shall want aid the whole of next Sunday - since I saw you my throat has been so affected as to make speaking impossible, & although I am getting relief, yet this complaint has occurred of late so frequently, that I am inclined to let the organs of speech rest, if they are at all relaxed - I write to ask you, if you could not bring a short sermon for Sunday afternoon, should I be unfit for labour - but remember, I do not desire this, if you are to suffer in the least - I may make some provision, or should prefer shutting the house. I want you to be in full strength in the evening, & ~~should~~ think any inconvenience ~~greater~~ a less evil, than that you should exhaust yourself before that service — You are aware that on Sunday morning we have the Lord's supper, & on such occasions I endeavour to make the preceding services somewhat shorter than usual, when I can —

I feel an interest in your New Bedford labours, & hope & ~~trust~~ that you will not labour in vain — Your sermon gratifies me much, & to increase the impression, let me ask you, if you cannot reduce its dimensions without cutting off any important part — Try your condensing powers upon it — You are allowed ~~to~~ a generous time on such an

occasion - but ~~as~~ we must use our
liberty moderately - In delivering the
two longest sermons wh I have
preached, the ordination at Balti-
more, & the Dudleian lecture,
I omitted important parts, sacrifi-
cing them to the whole - It is
better by [illegible] compres to
give the whole -

Yr truly
W E Channing -

W Channing Esqr —

(1824)

C

Dear Sir-

Will you give me in round number the cost of the repairs which were made in consequence of Lowering the Street in front of us-

Yr affecty

W E C-

Wednesday -

1823

July 30 Paid J. E. Inman on acc. Work on Walls &c	400
Dec. 26 — do —	200
29 — do bal. of his a/c —	285.38
	885.38
Mr Whale for amo. of his a/c —	251.30
Wm Goddard for his Acct —	533.10
	1669.78

Rev Dr Channing Feb. 1824
1st invitn to prch.

Mr E S Gannet.

1824
Feb

c

Dear Sir—

I regret not seeing you, but hope you will call again. I wish you to preach for me, & beg you to make no engagement which will prevent it. Can you begin with me Sunday after next?

Very truly yrs
W E Channing

Tuesday—

Rev Dr Channing Feb. 1824

1824 C

February 2d

My Dear Uncle

I did not discover until the day after you left us that mother had not given you the Bill of Benjamin Duffee which I now enclose, will you please to settle with him — In Shermans Account he has charged for the milk &c which I had last Spring — will you compare it with the Bill which I paid the day I left the farm & mention it to Sherman — it was for so short a time I requested them to let me have it — — — — —

We regret you should have weather so severe for your business in Newport — the Mercury was down to Zero this morning — it is now 12 above Zero — Mother continues as well as when you left us — We heard from Mrs C — this morng They were all well & going to a party this evening — the cold prevents my seeing them — —

Affectionately Yr Niece

Sarah —

PS —

I have given the copy from Duffee Bill — After settling the postage Bill I had one or two letters — which were not paid for — when I sent in town Mr Mumford was absent & his wife did not know anything about it — if you settle your Account

Will you enquire further the charge against me —

Mrs Mary Gibbs

To Benjamin Durfee -

To two Loads of Manure @ 5/ per Load	$ 1.67
To patching up the gaps in the orchard Wall -	1.
To making 20 rods Wall on the Main road @ 2$ -	40
	$ 2.67

Newport December 16. 1823 -

My dear Uncle.

Ruth hopes you will be able to make some arrangements for enclosing the family tomb with a durable wall in the Spring according to the views expressed in our conversation on the subject — Yr affectly W E Channing.

Sarah Gibbs
request for payment
of Benj^s Dividends &c
Feby 2 1824
Decided Cashier Bk R I to pay
when paid to credit the Bk
& charge Mary Gibbs

BOSTON
FEB
2
MS

10

Walter Channing Esq

Newport
R I

Harvard College, 4th Feby 1824

Dear Sir,

You are requested to attend a meeting of the Corporation at
the Athenaeum, Boston on Monday the ninth inst.
at ten o'clock A. M.

I am, respectfully,
your obdt. serv't.
J. T. Kirkland

X Moral govt writ in heart — conscience —

Our very frame speaks of judgt —

X Judgt not a tract of legislatn —

Harmony betwn charact & condit demanded —
no disproport or incongruity so great —

X Retribn necy deserved —

Our dependence involves moral govt — G's charact
involved —

Rev. William E. Channing D.D.

Boston —

X Misery of bad men essential to or trial — vir
tue not freely chosen if endowed,

enters into idea
Authy belongs to G — He is fit to judge —

We have a law — must we not be judged
by it —

Human beings in like relatn to G judged —

We feel that vice ought punished —

G is a F who judges —

Every thing known — nothing hidden —

Authy, judgt necy to the creatn —

Idea of authy inseps from G —

Hav'g power ought he not to promote it -
Shall the F leave his children ungov'd -

Charact will determine our fut state - here
oth influences

1 Action, characts have infin consequences -

1 Right & wrong infin'y solemn -

Continuity of feelgs; a most intts'g feature.

Th how imptt character?

Nothg severe - judg'd accordg to abilities -

1 The great consequence is, the future
is in our hands - We control it -

G's goodness ground of our responsiby -
for we are bound to a good being -
Thus the very reason we ought to
love - & goodness will be moral

What will an individl be in such a multitude?
Will soul be as manifest as body.

At the momt of judgt, each individl
absorbed in himself.

Conscience quicknd to see. good & evil
ignorant - Matth. 25.

Glory, ~~entire~~ manifestn of G's charact the
end, intense interest in moral distinction.

the persons cd? founded on contrast of charact -
Did a man leap from a sin to perfect virtue
Had a sin no inf on fut charact, did it:
leave no ~~trace~~, ~~what~~ cd we infer nothing
as to present, shd we blame -
Saint in H. has sinned.
acts & feelgs, condemnd as indecent, sometimes permit.

of course judgt will be according to
present charact - but this must be
seen to be fruit of our: our acts &
comng past is incomplt . . . . . .
not every individl act punid or rewdd, but
charact -

Dear Sir -

You will gratify me & many others by preaching for me again. Will you let me know your engagements. I cannot name precisely the day when I shall wish you to come to us, but hope nothing will prevent your coming soon - Very affectly

W E Channing

Monday. Feby 9. 182~~3~~ -
4

W. Channing Feb. 9. 1828

Keep

Mr E S Gannett.

Cambridge.

10th April 1824. Salem.

Revd and Dear Sir: If you are well enough to see me, and are not oppressed ~~beyond~~ by the labours of the day, I shall be happy to ~~see~~ call upon you for a few minutes this evening.

In respect and faithfully

J. Brazer.

P.S. The bearer will take your reply.

The beauty & glory & hap-
piness of love — disinterested af-
fection:
A desire of the virtue & happs of others —
a sorrow for their sins & suffg —
Xy demands high love — Are we
sensible of it —
Its happs depends on heart beg
filled —
Xy thot severe, because love to
mankd not taken into view —

To the Rev

Wm Channing —

Mount Vernon —

Every thing easy to love —
Means of Xy for strengthg it —
Dangerous error in considerg it
impracticable —
Opposite, irreconcilable ideas —
Doing good as truly a Xn's
vocation as earning his bread —
The whole soul to be changed into

Its prime –
Relign essential to it –
Xy is that of a giving recom
mend'n – not imperative!

What obstructs to benev –
How move such a being as man –

c

Dear Sir,

Could any thing be done, in order that Dr. Prince's society should know, that Mr. Sewall is here unengaged. And if he could merely supply their pulpit, without the hope of a settlement, it would, at least, give him bread —

I suggest it for your consideration —

Very truly
Yrs —
Jonathan Phillips

27 April, 1824 —

percept of excellence, spiritual beau-
ty - of H Y Spirit -
This changes view of all things -
This light turns all oth things to
darkness -
One beam of this shows us nakedness
of soul -
We feel, do we not, that there is no
oth happiness -

This spirit is essentially Love -
Is there a percept of the glory, loveliness, &
beauty of this, which changes our estimates
of all things -
How far do we estimate things, by com-
parison? ~~[illegible]~~
Shall we value our present character
& outward things aright, until we come
to percept of true excellence & true
happiness -

Is it not in G, in Xt, in a being, an agent
that we are to see this excellence, which
is to eclipse all else -
Are not spiritual glories to seem to us
supreme - Were they not manifested to
us in Xt

Is not then the excellence of the knowledge of Xt, that we discern true Spiritl, moral glory —

1824
June 5

My dear Sir—

I have ascertained that no precedent exists as to the part taken by the senior pastor at the ordination of a Colleague. I have therefore no ~~other~~ difficulty about taking the sermon, but that which arises from the state of my health, & this forbids my making any unconditional engagement on the subject. I make it a rule not to write or preach when my feelings warn me of danger, & I ought not to pledge myself to any service which will not leave me perfectly free in this particular. Under these impressions I wish you to engage another person to preach, & your brother seems to me the person who ought to be applied to in preference to myself or any other. If however you & he should earnestly desire it, I will agree to take the discourse on condition that my state of health will allow me to prepare & deliver it, & that he will ~~[illegible]~~ hold himself in readiness to preach should I be unable. I shall be relieved however by knowing that I have no responsibility whatever on this point –

With great regard

Yr friend

W E Channing –

Saty June. 5. 1824 –

June 5, 1824 Dr Channing - Ord. Sermon

Mr C S Gannet.

Cambridge.

My dear Sir,

I should be much pleased to sign the circular you have sent me; but Mr. Guild & myself, have each of us, received similar circulars; & I have already returned mine to the Gentleman who signed it. —

Yrs. very truly,
Geo. Ticknor.

June 8. '24.

---

but to rescue us from
all evil & to give
us infinite joy —
who died for us,
& manifested his love
by intense sufferings,
& who came, to reveal
infinite love in a
Deity; to meet ~~that~~
sav , and where
once we were born,
Whose ~~Baptisment~~
~~Wat~~ name was

have practically spurned,
whose time spent
we have refused
to cherish, whose
merciful offers
we have refused
to him — Oh to
meet him, to
read our guilt on
his countenance &
wounds, to have
the recollect crowd
on us of a life
spent in disobey
in him, to have
all his thots of mercy
his suffgs on earth
then anticipate in
heaven laid open,
& to feel that all
these have been
made ineffectually by
our impenitence, oh,
this must be
misery —

My dear Sir,

I should be much pleased to sign the circular you have sent me; but Mr. Guild & myself, have each of us, received a similar circular, & I have already returned mine to the Gentleman who signed it —

Yrs. very truly,
Geo. Ticknor.

June 8.'24.

Rev. Mr. Channing
at Mrs. Gibbs'
Mt Vernon.

---

but to rescue us from all evil & to give us infinite joy — who died for us, & manifest his love by intense sufferings, & who came, to reveal infinite love in a Deity, to meet ~~the~~ sin, and whose voice we were born, whose ~~baptisement~~ ~~[illegible]~~ name was called — in his baptism, where ~~[illegible]~~ hostility was opened ~~on our going~~ us as soon as we understood, & whose religion has been forced on us, but whom we have still slighted, dishonoured, ~~&~~ whose ~~[illegible]~~ authority we — spurned —

Reverend Sir. The Committee of arrangements for the Ordination of Mr. Gannett, have appropriated for the accomodation of the Society. — the East side of the Meeting house. — that is the Gallery for the Males &
Floor. for the Females.
and the West side of the Meeting house for Strangers.
(. Gallery for Males &
Floor for Females
reserveing on each side of the Middle, a Broad Aisle.
seven pews for the accomodation of Council &c

— The House will be opened at half past 10 o'clo. &
Services commence at 11 o'clo. A.M. — on
Wednesday next the 30th inst. —

That if there is no impropriety will you have the goodness to announce the above notice to the Society to morrow from the pulpit. —

very respectfully
Yours &c Sir —
[illegible]
Edw. Cruft. one of
the committee

Boston. Saturday. June. 26/24.

4

Consciousness will be made to see —
Divine judg[men]t the seen —
His mercies the made known —
Slighted instruct[ion]s —
Our means ~~th~~ undstood
Unused — ~~then~~ all left
advantages all used —
abused —
~~Our~~ Influence of ~~all~~ our each
be seen —
meet whom we have corrupted — parents —
children the disobeyd parents —
This will make most of
future sentence confirmed
by our own breasts —

Nothing in our own souls to
break power of this sentence
Then an true motives felt,
why prayd, gave alms —
Men's awake —
The wicked
We shall see what we
might have been —
All aggravat[ion]s of guilt made
known —

At that day we shall know
ourselves — ~~we shall of course~~
~~know that~~ of course that that
every [illegible] after [illegible] the grounds
we shd understand
of ~~what~~ the sentence ~~last~~ which he
we receives — ~~The~~ human tribunals always make known the grounds
to the [illegible] of ~~the~~ reward or punishment,
& [illegible] — the same may thus
be expected from the light
of the final judgment — At
that day ~~the~~ each individual
will be fully ~~[illegible]~~ to himself — ~~the~~
revealed — Every [illegible] over his true
The clouds will be scattered —
character.
On earth we have means of escaping from our own character — not that any man is
wholly a stranger to himself,
not that the mind ~~[illegible]~~ deceiving or as wholly
not that the mind slumbers in perpetual ignorance
[illegible] & keeps [illegible] all self-reflection, not
her

The Rev. William E. Channing D.D.

~~that the~~ habitual structure of a man can be wholly misinterpreted, ~~not that~~ conscience ~~[illegible]~~ / but ~~a man~~ it is very possible for man to remain in great self ignorance — ~~The~~ is no more need and a necessity of understanding of his mind ~~to~~ without searching into it, than of understanding of his body ~~without~~ dissecting it / Diligent search is as necessary to a man's understanding his own mind, as it is to his understanding ~~the~~ his bodily frame — Each must be dissected, if I may so say, to be known, & an intellectual knowledge [illegible] like the superficial view of the outward form, in which ignorance of the variety & connection of its parts, [illegible] ~~structure~~ have in ignorance of the rules — [illegible], so not

attend to the own minds & hearts — such matters even things are [illegible] studied but what is without ~~them~~ — Oh men's ~~[illegible]~~ eyes are more ~~gazed~~ th[illegible] the own — ~~Facts~~ The struggles & revolutions ~~&~~ changes of power, & fluctuations of property, in nations are examined, but the great conflict between good & evil at home is unobserved, This is sad — sad — Oh that men were sincere — then how much of human wisdom is folly —

after death, the soul will
be made known to itself
The ravages made in
it by sin— Every sin
will be seen to have
left a wound behind
it— The soul stripped,
naked will feel as
with a horrour what
a wounded pathetic body
never injured—

Then standing before G— his
claims will be made known
It will no longer seem a light
~~thing~~ ~~to~~ slight him—
Insult no longer covered over—
All miseries will rise before
us

c

The subscribers respectfully request the Rev Dr Channing to furnish a copy of his sermon delivered this day at the ordination of the Rev. E. S. Gannett, for publication. 30 June 1824.

Thomas Gray
B Gannett
J. T. Kirkland
E Porter
Jx Smith
P Dean
Jn Davis
Ezra Gannett
James Freeman
John S. J. Gardiner
Joseph Tuckerman
John G. Palfrey
N. L. Frothingham
J Pierpont
Henry Ware jr

Jonathan Phillips
N. Appleton
Dan. D. Rogers
Wm Sullivan (de plein cœur)
Saml Greele.
John Codman
B P Tilden

The spirit of pride - And
seeks to rise by depressing
oth - It wd ~~[illegible]~~ drown
every oth light, that it
may shine wthout a rival
It wd reduce society to
a plane, excepting only
one eminence, that on
whh itself may tower
Undoubtedly many look
wth an evil eye on the exct
ence - because it hides
their own - Envy, the
worst progeny of pride,
finds a demoniac pleasure
in detracting from super
worth - Much of the censor
iousness of men is the
struggle of conscious
mortified inferiority agst
supr worth -

Rev. Dr. Wm. E. Channing

c

Portsmouth. R I. July 20. 1824–

My dear Sir–

I have made up my mind to spend this week here, so that the pulpit will be your charge next Sunday. I find the weather very delightful, & a life of more than usual indolence beneficial. You will take care of yourself, & not hesitate about making exchanges ~~when~~ as often as your health requires. Many young ministers, whose heart is in their work, suffer from an excess of excitement & cares at the beginning of their labours. I have every motive for urging on you a wise moderation. You have expressed so earnest a desire to afford me relief, that I ought to say, that I never left my people with so light & unburdened a spirit as at present. I have a strong confidence, that you will be a blessing to them, & I pray God to enrich you with all gifts & graces for extensive & increasing usefulness. I shall always be happy to hear from you, & did I not know myself too well, would promise fidelity as a correspondent. I will thank you to express my affectionate regards to Judge Dana & his family.

Very truly
your friend
W E Channing

NEWPORT R. ISLAND
JUL 21

Way — 11

Revd Ezra S Gannett.
Boston —

July 22. 1824 Dr. Channing. = Apparently first letter
Ordination = June 30

quote
"never left people [illegible] so light a [illegible]"

c

Harvard College, August 18 1824

Dear Sir,

You are requested to attend a meeting of the Corporation at the Athenæum Boston on Tuesday the 24 August curr at ten o'clock A M.

I am, respectfully,
your obdt. serv't.
John T Kirkland

Revd. Dr. Channing -

The religious character exhibited by seeking G.—

To seek a being is to ~~desire~~ use means for finding, discovering, knowing & approaching him— It supposes a being distant, unseen, It is to coming near, to form acquaintance, ~~to~~ desire remove ~~&~~ obstacles to intercourse & communion with him.

And in this view, seeking G is a singly fit ~~mean~~ expression of the nature of true religion in ~~the~~ present state—for G is ~~in a man~~ very partially known even to pious men, ~~&~~ is often obscured & hidden from ~~the~~ mind, & ~~there is among~~ the best ~~[illegible]~~ men ~~often~~ have a painful consciousness of distance from him, & a desire of a more living knowledge of, & a nearer intercourse, & a stronger consciousness of the nearness of G—

To a ~~G~~ pious man, there is an habitual seeking ~~for~~ G— No

~~any~~ degree of acquaintance with ~~him~~ to which [he] may attain ~~never feel~~
the supreme being, no degree
~~of~~ of sensibility to his presence, per-
fect, ~~satisfied his desire of~~ is
~~felt to place him~~ & in this,
is able
satisfies his desire of access to
him — but a sentiment of the dearth
& indistinctness of perception, of the
inadequateness of the love & hom-
age & obedience, clinging to them
& they seek & thirst for a ~~new~~
higher knowledge & sense enjoyt
of God — & of the pleasure such
God imparts the religious character
when it is most advanced, how
appropriate is it to the earlier
stages of piety, when the mind
being severed from God by other
objects is far very very distant from him, & hardly
a gleam of his glory breaks
thro the clouds which world-
ly & selfish affections

spread over the mind, & his presence is unreal as a dream, & his agency in our support & blessings

Rev.d Doctor Channing
Mrs Gibbes's
Boston

R ca
ah

Boston Octr. 15th 1824

To the Revd. William E. Channing, D. D.

Dear Sir,

My daughters, Catherine Maria and Frances Fidelia are desirous of making a public profession of religion and becoming members of the Church of Christ; and, it is their wish, that you would propose them to the Church in Federal-Street, for admission, on the next Lord's day — I rejoice that He, in whose hands are the hearts of all persons, has inclined them to the performance of this important duty. I am happy in the belief, that they make this proposition, in obedience to the command and in grateful remembrance of the Savior of the world —

I have read the three volumes, which you did me the favor to loan to me — The life of Lord Guilford, I now return — The other volume, is in the hands of my daughters —

The memoirs of Mrs Cappe, I have read with great pleasure — The life of Lord Guilford contains many amusing and interesting anecdotes, but the style in which they are related, is far from being easy and elegant. Had his lordship written his own me-

moirs. the work would have been better executed -
His biographer outdoes Yankees. in "guessing" —

I am, Dear Sir, with

great respect yours

friend and humble serv't

Artemas Ward

Dr. Channing

The Revd. William E. Channing, D.D.

[William Ellery Channing] c 1825?

W Channing asks the favour of Mr Parker, when he meets ~~with~~ Mr Hurd, to inform him in answer to his communication thro' Mr Rogers,

"That he had just received a letter from Coll Gibbs requesting him to make a deed of the Farm Rhode Island to his Sisters according to his Mothers Will :" — That as the Will of Mrs Gibbs directs, in case her Sons do not within one year after her decease make & deliver to her daughters a Lease or other instrument in writing suitable & sufficient to secure to her said daughters the enjoyment of said Farm during their lives and the life of the longest liver of them, then her Executor to pay said daughters a sum equal to what she had expended in making additions and repairs and improvements to be equally divided between them. —

The election is wholly with the Sons to make such Lease or Instrument, which the Daughters have been & are now willing to receive — which is all W C can say on the subject —

Mr P can then query with Mr H whether ~~the better~~ would ~~not~~ be the better way, for him to draw such Lease or Instrument as the Will directs & send it to George with advice how it should be executed, to be strictly conformable to the Will, and to return it to him to deliver. —

As it would occasion much trouble & expence to both parties, for Mr Hurd to undertake to give such an instrument as Attorney — for the Power ought to be special and the original or a certified copy annexed to the Lease or instrument, for the security of Mr Hurd & his heirs, as well as for the daughters. —

Theological School. Cambridge - Subscriptions to a building 1825

Peter C. Brooks	— $1000	Jos. Coolidge	$500	Andrews Norton	$500
Thos. Wigglesworth	- 1000.	Jas. Jackson	$500	Lewis Tappan	500.
Hercules M. Hayes	— 500.	Wm. E. Channing	-500	Dan. D Rogers	-400.
Harrison G. Otis	— 500.	A friend by J. T. K.	-500	P. T. Jackson	-300.
Chas. Jackson	— 200.	Geo. Bond	- 200	J. C. Jones	-200.
Geo. Ticknor	— 200.	Henry Ware Dr.	- 100	Wm. Dexter	-100.
Henry Rice	— 100.	Chas. Barnard	50	Sam. Torrey	-100.

Whole amount of subscriptions in Federal St. parish certainly on the book when I last saw it $4375. the whole final sum probably $4500.

ter, in whose house he now lives, and she is 52 years old – of course he was 82 when she was born.

Silliman's Tour 172/407 176/407

1

Boston - Jany ~~Dec~~r 6 - 1825

(6)

My dear Sir -

I highly approve of the nomination of Mr S A Eliot for treasurer. We could not have a better. I am surprised, we none of us thought of him for the board of directors.

Theological School - Copy to the End -

I take this opportunity of adding a few hasty thoughts on the institution, as you have requested my views. I could write much, but I spare myself at present as much as possible.

I consider the success of the new organization as dependent altogether on the spirit, with which the directors enter on their office. They must feel the greatness of their trust. They must feel that an institution is committed ~~ex~~ to them which is to af-

fect the interests of religion & the character
of the community more than any other. They must feel that the
single object of the late changes is to give
a new character to the institution, to give
it a new rank, & efficiency. I hope too that
they will not be satisfied with modelling
it after other institutions of the same na-
ture. In the progress of society, improve-
ments ought to be made in theological
~~institutions~~ education. We want a more
powerful ministry, a more effectual dis-
pensation of Christianity, a more quickening voice ~~of new en~~
~~er~~ to come from the pulpit, & to break
the spiritual slumber of the community. I
hope the new board will feel, that much
is needed, & that much may be accomplished,
& I believe, if they ~~speak with~~ appeal earnestly to
liberal Christians, there will be a response
from some if not many hearts.

As to the great objects to be proposed, I will give you very freely my impressions -

I conceive that a primary object should be to give a devotional character to the institution. Without this, it will do no good, & this needs to be fostered with great care - This is rendered necessary 1st by the encouragement given in the institution to free enquiry. You wish to liberate the students from the chains of human authority - & this is right. But you will do them no good, unless you labour that their enquiries shall be prosecuted under a higher authority, that of God, under a deep sense of responsibility for their use of their intellectual power. It is better that a man should be enslaved to human ~~mo~~ opinion, ~~than~~ to his own passions, ~~than~~ to [illegible] pride of intellect, to ~~&~~ the desire of distinction. ~~These~~ The ~~do~~ most dangerous sources

of error are not found in the influence of
others, in church authority, hereditary prejudices,
but in our own minds, in that worldliness which
destroys the sensibility to refined & spiritual
truth, & in the passions, all of which incline
us to shut our eyes on what forbids their own
gratification. Free enquiry, unregulated by relig-
ious ~~principle~~ sentiment, is much more likely to lead to
scepticism than to truth –

2 – The tendency of our institution to rest in
simple, obvious views of religion make it important that
care should be given to the culture of a de-
votional spirit; for these views, though most
important, yet from their familiarity are apt
to be held with little thought or feeling. If we
look at the zeal of various sects, we shall find
that it chiefly fastens on & is fed by ~~chiefly~~ what is
peculiar & distinguishing; & ~~of consequently~~ on the other hand
they who rest in what is general, & univer-
sally embraced, ~~are~~ wanting the stimulus

of an exclusive doctrine, are apt to be lukewarm & sluggish -

3 - Our students have many advantages for forming a literary taste, cultivating manners, becoming acquainted with intellectual men &c, & these advantages are desirable, important, but have their perils. They give a fastidiousness, & too high views, & may indispose & unfit the mind for intercourse with & for acting upon the mass of the community, the labouring & poorer classes, who form the majority of almost every congregation; & this evil can only be counteracted by a strong infusion of the religious spirit, which goes far to annihilate the distinctions of society, which creates a sympathy with every thing human, & a willingness to live & die for the salvation of the poorest of God's children -

4. A devotional spirit is ~~the only~~ essential to usefulness. The young men are to be trained to spread religion, but this is to be spread chiefly by sympathy. It is from the fire in his own heart, that the minister is to kindle others, & the true cause of the inefficiency of the ministry is that there is so little enlightened devotion in those who sustain it —

5 — This is due to the interests of truth. We profess to be distinguished by our just, sublime, pure, affecting views of God. But who ~~We~~ will or ought to believe this, whilst we are unaffected by what we believe. It is well known that the great objection to Unitarian Xy, is that it leaves the soul untouched, makes no deep impressions; does not turn the whole heart to God, & there is but one way of removing this objection. Talking will not do. We must show forth in life & character the power of religion —

6. The state of the world demands culture of a devotional spirit in ministers, for there is a great want of it in society. On this topic I could enlarge but want time –

The second great object, which indeed may be included in the first, is to communicate to the young men the spirit of their profession – They must be taught in every possible way, that they are set apart to a great work, demanding every power, & the whole energy of their nature. The great end of the profession, which is to raise men's minds & hearts & lives to some good degree of conformity with the spiritual & celestial virtue inculcated in the life & precepts of Xt, should be held out distinctly before them. They should be instructed in the deplorable deficiency of the present state of our churches, & be distinctly taught, that they are to live for the purpose of making a _great_, solemn change in society. & with this object, their souls ought to be warmed. They should bring to it a martyr's spirit. They should feel themselves called to gird themselves for a mighty conflict, & should feel that they are to begin with subduing in their own breasts the evil with which they are to contend in others. This conviction of the greatness of their work, & this identification of themselves with Xy, I consider as the spirit of the profession, & an institution which neglects to infuse this is radically defective

Let me name _one more object_, & a great one, & that is, the improvement of the students in the _art or power of communication_. A teacher, who has acquired much truth, but has not learned the way to convey it, has learned but half his profession. Every Christian ought to understand his religion. The distinction of a teacher from his brethren ~~or~~ is, that he is set apart to the communication of ~~their~~ it, & failing here, he wants the most distinctive property of his ~~[illegible]~~ calling. Of what avail is it, that a man knows much, if he cannot awaken people's attention to what he says. Why put a sensible man into the pulpit, if the people sleep under him. The neglect of the power of communication is one of the most astonishing deficiencies in our systems of theological education. For want of this, many men of sufficient capacity do no good, perhaps injure the cause of religion. I consider this a great subject, & hope it will not be passed over lightly. It naturally connects itself with what precedes. Undoubtedly the power of communication is increased by nothing so much as by a deep feeling of the truth. A man, who is alive to the greatness of religion & of the human soul, must sometimes at length speak with energy - But besides this indirect mode of preparing men to communicate truth, there are others more direct. Young men should be taught its importance, how much their usefulness & success depend upon it - Extemporaneous exercises, instruction in elocution, critical remarks on their discourses, the study of the best models &c, may be made useful -

The objects, now proposed, ~~with~~ all point to one great want of the institution. We want a professor, who will make them specially his care, & I may be asked, where ~~can~~ may he be found - I wish I could answer. I will suggest however a temporary arrangement. We have among us one man, eminently fitted for this work,

but he cannot be spared from town, nor
ought he to be confined to the institution ~~so~~
~~the~~ with its present small number. I refer
to Mr Ware; Can he not have an assist-
ant furnished him by the Institution, who will
perform half his parochial labour, leaving him
half his time for Cambridge. I am almost inclined
to believe ~~that~~ a man, actually connected
with a parish, & keeping alive the spirit
of the ministry, by discharging its duties,
may on the whole be more useful on this
account — But I speak only of a tempor-
ary arrangement, & ~~which~~ may not this
be made, until funds can be acquired
for a resident professor, & a suitable man
be procured — I have written in great
haste, leaving you to make what use
you please of my remarks — I hope my
motives will be understood. I wish not to
interfere in other men's province, &

I have no distrust of the gentlemen to whom the Th. S. is confided — but I have a deep interest in it, & as your request to give my views gave me ~~a particular~~ some authority to write, I have not hesitated to pour out the fulness of my feelings. I pray God, to guide you into the best measures, & to build up the "school of the prophets" under your care —

Very truly

Yr friend

W E Channing.

Copy entire

1825

Suggestions in relation
to the Divinity School
very good

Rev. W. E. Channing's
Suggestions

Boston Jan: 21. 1825

Rev. Sir

The articles alluded to by Dr Channing in the scrap of paper which I send you, will be found in No. 1, 2 & 3 of the Christian Register; which accompany this.

Very respectfully

Yours David Reed

D.D.

In regd ~~to~~ ~~most~~ some of us, God
~~as the state of such a parent~~-
may be ~~a~~ ~~regdd~~ compared
to a parent's near his
children, but whose nearness
~~is~~ has never ~~suffered~~ been known
They are like ~~the~~ blind ~~men~~ &
deaf, ~~walking among~~ who have
no ~~suffer~~ in tract of the
8. beings around them – There are
of heaven who may be said
to know him – as men – but
they do not see him – or hear
him – Those who do see
have just glimpses enough to
learn how different they are –

c

Toxteth Park 11th April 1825

My Dear Sir,

I beg to repeat my best thanks (already I hope communicated to you by one of my Daughters) for your most excellent discourse on the Ordination of Mr. Gannett, which I have again perused with additional pleasure, & which is calculated to produce a higher & better feeling, & a spirit of more exalted benevolence, amongst the professors of Christianity, than can be derived from any other piece of the kind that I am acquainted with.

At the same time I have to request you will do me the honour to accept a

Copy of the Third Part of my observations on Penal Jurisprudence, in which you will perceive an attempt to introduce the principles & precepts of Christianity into practice, in one of the most important departments of human affairs, by asserting that beneficence, & not revenge, should be the motive of all Criminal proceedings — This I have endeavoured to establish by references to the Institutions of your Country, as well as my own; which I trust I have shewn cannot be conducted upon opposite & discordant principles, but must either be places of vindictive & exemplary punishment, or places of instruction, industry & reform.

To this I have added a Copy of a few remarks drawn up in great haste & sent to New York, on receiving from that place a Report of the 3d Commissrs. of the Legislature on prison discipline, recommending a system of severe & compulsory labour, intended to supplant & abolish the Reformatory System, which had so nearly attained its perfection there — If these my humble efforts in a great cause, should have the good fortune to obtain your approbation, it will afford the sincerest pleasure

to My Dear Sir,

Your obliged & very faithful Friend

W. Roscoe.

Mr Roscoe

The Rev. Dr. Channing

Boston.

P III c III

Mr Roscoe

c

1825
May 11

Wednesday —

My dear Sir —
I enclose a letter for Dr Nichols
& wish you a pleasant journey & safe return —

May 11. 1825.

The state of my health will oblige me to throw
on you this next year & probably afterwards a
large part of the care of our parish, & under
these circumstances, it will give me relief &
pleasure to relinquish to you three hundred
dollars of my salary. I shall then feel that
in any failure of your strength you will seek
without hesitation the aid, in preaching, which I cannot
afford you. I was sorry to learn from the treasurer
that you had not drawn from him the small
sum which I last year requested you to take
for the purpose of equalizing our salaries, & I
wish you to consider it as lodged in his hands for
you. By complying with these requests, you
will much oblige, Yr sincere friend

Wm E Channing.

Rev Mr Gannett,

Berry St.

May 11. 1825 Dr Channing offers $300 - & last yr. too. refused see next letter

Ansd. May 16.

129-130-131-132

Small print

# My dear Sir—

May 20th 1825

I was truly grieved to receive your letter from Portland, & yet I am glad you wrote it. Not a suspicion of the feelings you express had ever crossed my mind, & believing that you had ground for encouragement, I took it for granted that you were encouraged. But it seems I erred, & it is well that I am undeceived, for I hope to be useful to you. I know by experience more of your state of mind than you imagine. In truth, many of our most ministers pass thro' the trial of misgivings & fears, & were these yielded to, our profession would lose its most conscientious & useful members. In the present case, these fears have no foundation, & I entreat you to cast them out or at least to resist them. Depression is the malady of the ~~world~~ mind, of the moral as well as intellectual nature, & ~~in~~ a world overrun with obstacles & difficulties, we must gird ourselves with courage, if we like to make progress or do much good. I of course never make enquiries as to the feelings of our parish in regard to you; but many persons come to me unsought, & they have put me entirely at ease. Our treasurer, not a fortnight ago, told me you were growing in the esteem & confidence of the people, & spoke of Mr Phillips as expressing, two or three Sundays ago, strong approbation of your services, & Mr Steele very recently told me that he had become "much attached" to you. I name these persons not only for their office but because they ~~questioned~~ ~~were among~~ voted against your settlement. I repeat it, be not fainthearted. Brace your spirit by all the means of reason & religion. Take care of your health, for despondence is half the time a bodily disease. I know not where you can look for a more promising field of labour than where you are. You would injure yourself and the church by any ~~step~~ step which would weaken your connection with it. I beg you

not to express your feelings except to me, for
they are exaggerated & misrepresented, when com-
municated freely or even to a few friends. For
myself, & I should be exceedingly grieved by
your persevering in your present views. I have
:felt entire satisfaction in our connexion, & should
:esteem a dissolution of it a personal calamity.
:As to the future, I can give you no promise.
I promise myself nothing. Such are the fluctuations
:of opinion, that a minister should prepare himself
for the worst. He must do his best, & leave the
future, which he may not live to see, to ~~the~~
submission
Allwise Disposer. True submission has as much of
resolution as of patience, & armed with this spirit,
you have nothing to fear — If you decline my
Very affect'y &c Over
offer, & I certainly will not urge what, it seems,
would give you pain. Let me however insist
that you ~~will~~ consider the sum named in my letter
as set apart by me to supply the pulpit in
absence
case of my absence, & of your inability, whether

through ill health, or the state of your feelings,
to preach without injury or suffering —
I have burned your letter, & advise you to do
the same with this. I beg you to confer with me
& write me, most freely, but it is well to have
Regard
no record of such feelings. Regard me, I beseech
fearful (?)
you, as your friend, & through fearly of intruding
advice, yet ever ready to give it when it shall
affectionately your
be asked —. Very affectly your friend
W^m E C —".

Dr Channing May 20. 1825

May 20. 1825 — "have burned" &c

Will. read it.

Revd. Mr Gannett,
Berry St-

Portsmouth. (R I) June 28. 1825

My dear Nanna.

The farm is very pleasant. The white lilies are in bloom. We have had a good many rains, & once a rainbow. We are very happy here, and should like to have you with us. We had a beautiful sail over #Bristol ~~vessel~~ ferry. I steered the vessel. You were very kind to us, when we were in Boston. We have an abundance of strawberries, & Mary says, that if they would keep, she would send you a basket of them. I have two pieces of quartz, & I go into the little west room & shut the shutters & strike the stones together & make fire. I went to Mr D'Wolf's, who has a small house made in imitation of his house. He keeps two squirrels in it, which come out into round wire cages. There is a beautiful little fawn in the garden, & I fed him with roses & lilies. Dear Mother feels better than when she came here. Mary sends her love to dear Nanna. I send my love & a larkspur wreath.

Your affectionate
Wm F Channing.

Letter to "Nanna", the nurse who was 25 years or more in the family of W. E. C. The letter is in the handwriting of my father. Wm. E. Channing.

Wm. F. Channing.

Portsmouth (R I) June 30. 1825-

My dear Sir.

I was gratified to learn from you that our parish enjoys such general health. Your letter gave me reason to hope that your duties are not too arduous for you. I lament that I cannot divide them with you. My present situation indeed offers me many means of gratification; but when I think of your claims & of those of my people, I should rejoice to exchange my repose for a little professional exertion. I preached last sunday for the first time in a small church in my neighbourhood, & the effort was more exhausting than I had anticipated. I shall make another trial next sunday, & if my success be not greater, I shall probably do nothing more until my return to Boston. The town in which I reside has great need of preaching & my ~~residence~~ summer would pass much more happily, if I could hope that I was rendering them some service – In regard to my health, I am conscious of no change since I left you.

I was a little disappointed at learning that the general Unitarian Society is to commence its operations immediately. I conversed with Mr Norton on the subject before leaving Boston, & found him so indisposed to engage in it, that I imagined it would be let alone for the present. This impression prevented my writing you, as I should have done. The office which in your kindness you have assigned me, I must beg to decline. The contribution which you say you sent has not reached me. As you have made a beginning, I truly rejoice in your fair prospects, & particularly approve your project of joining the Examiner & Register under the care of one efficient editor. I hardly know a measure which would do more good. You must try to make the situation worth the acceptance of a man of decided talent.

Do expreſs to our parishioners my strong interest in their welfare, & desire to see them & minister to them. It will always give me pleasure to hear from you. Be of good courage, & may a visible bleſsing from Heaven follow your labours.

Your sincere friend
Wm E Channing

NEWPORT
JUL
4
RHODE-ISLAND

10

Rev Ezra S. Gannett.
Boston -

July 3. 1825 Dr Channing

NB
Disapproves of
A.U.A. being formed so soon
written after it
C. declines office

Gone away

Portsmouth (R I) July 14. 1825.

My dear Sir—

I received a letter yesterday from my brother Walter, which gave me uneasiness. He says you told him a few days ago, that you were well, but that you did not look so, He adds "I think he must exhaust himself by the length of his exercises". I beg you to be more sparing of yourself. You ought to give yourself some repose during the hot weather, & the dispersion of the congregation renders your presence less necessary. Do call in help from Cambridge. I presume you can find some candidate to take your place. As to your Sunday services, you have always leaned to the danger of too great length. You are not probably aware of the length of your prayers, & your elocution, being rather slow, obliges you to spend more time than others in communicating the same number of pages. Mr Palfrey, I presume has injured himself by this error. I hope you will abridge your exercises, especially in hot weather, & in hot afternoons. You will not only save your health, but will be able to deliver what you do say with more energy & effect. I hoped to return this week to Boston - but I am appalled by the heat, & fear the change from this most temperate climate to your tropical city. I have sustained the last four days much better than the first hot season. Indeed, I know not that I am injured by them - I write in much haste, to be in time for the mail. I could not refrain from writing immediately after receiving my brother's letter - Let me hear from you, & I shall rejoice to hear ~~[illegible]~~ good accounts -

Yr affectte friend
W E Channing

[illegible]
[illegible]

3

11

Rev. Mr Gannett.
Boston.

Portsmouth RI 3
July 14

10

Rev Mr Gannett,
Boston.

July 16. 1825 Dr Channing –
Ansd July 18 –
Of long sermons & prayers

[1825
July 26]

My dear Uncle.

Sarah has a spare page, which I will fill instead of sending a distinct letter. I suppose she has told you, how well all are. We have all gained more in health than she has, but I hope she is gradually improving. – I am very solicitous, ~~that~~ the men who made the addition to our house in Boston should be paid at once. It seems to me hard, if not unjust, to keep back so long what is due. I write to propose that you should pay them, & I am willing to enter into *any* engagement that you shall be secured against all harm in case any exception should be made to your doing so. I suppose I have advanced about 1000 dollars, which I do not ask you to refund, being willing to wait until the wishes of all the heirs shall be expressed, & even to sacrifice this or a greater amount for the sake of peace. The accounts are brought against the estate for work done on the house during our mother's occupation of it, & there is not a doubt as to the liableness of the estate in the view of *the law*. What equity & honour may require is another question, & I hope I need not tell you, that I am disposed to go beyond what these require, rather than to fall short. ~~[illegible]~~, I am willing that ~~it~~ this question should be decided by men chosen wholly by the other heirs. If you determine to wait, until the brothers answer Ruth's letter on the subject, it seems to me that the workmen ought to be apprized, ~~that~~ there is no pros-

ever being named about it after you told my Mother that the
money could be paid after the stock was paid off in January
in her illness not a word ever escaped her lips about it — as you
know Ruth & myself never left her night or day — & what can he
mean by such an assertion — he has assuredly no right to it if it
is denied me — & knowing it was her intention it should be paid
both of us I did not hesitate in signing my name to the paper —
repeatedly in going over papers with my Beloved Mother which I perfectly
recollect the last time of doing it — was in collecting the Bills for
the expenses of the gate on the street, she took the paper
from her large Pocket Book — & said as she had done before this is the
paper which gives you your plate — (probably she named W. at the
same time) that I knew exactly where to put my hand on the
paper — I should not be surprised if he was to sue for the
mount as our names authorise it — tho' I have ~~not~~ heard any-
— the expense of suit must be mine — we ~~must~~ not be mi-
d at any course he takes I could tell him Mother felt his
disrespect so much to her that she has said more than once
he ought to recollect she had it in her power to ~~withhold him~~ [illegible]
withhold from him all share of her estate — After writing your
sister R — thought we had better leave nothing undone and send to
them to say we would send the carriage any day for them to come
& spend with us — he answered the note to me without naming
Ruth to say he was not well & was going to N york the next day Mary
could not ride so great a distance of course there is no call for me to go in
town & in the present state of my feelings it would be a most painful effort —
We cannot expend any money in this business & I will not alone woman
stand accused of any injustice in my conduct — William told me in
Boston our mother never wrote that will — I told him she dictated in every
part of it with clearness & reflection — it is a course so hostile that they
are taking that it cannot but give me acute suffering — do not my
Dear Uncle let it wear upon you — with a consciousness of acting right may
you be supported & strengthened to meet these trials —

Oakland — July — 26th — 1825

My Dear Uncle — your first letter I received a few days after my arrival & that of the 14th ~~the~~ last week — We feel very much obliged by your counsel in these trying difficulties which I think are unparalleled in any family and does not promise any amicable settlement — there does really appear a disposition to make difficulties, to harass in every way that is possible & to get all he can — the course he has mistaken for it must be an a~~idecor~~ation if he perseveres — As it regards the furniture, it appears to sister & myself that we should choose a division which we certainly have a right too — but it is a point we wish for farther consideration & to see what course they take & to consult more fully with you

I do not hear what is doing in town or if he is taking any measures for the partition, do you advise our urging Mr. Randolph to make enquiries as to what would probably be done? — I hear he has spoken openly in ~~town~~ that he has not seen us, what reason he has assigned I cannot ~~tell~~ — if he will adhere to a correct representation it is all I ask — — I thought of writing G — to see if I could operate upon him to do what is right, as it regards my plate — he must know that I never have withheld from him at any time or have I from W — & I am disposed to think W has done as he has said he would do, take the advice of his Wifes family — as harassing & insult appeared to be Oliver's aim in the settlement of Mrs. Clark's business —— You know My Dear Uncle all that has passed about the money for W — plate — the conversations — have always been with you And I have no recollection of anything

---

pect of their being paid within a reasonable ~~[illegible]~~ time, so that they may get their due, if they please, in the only way which is open to them. I could add more, but have only to add ~~that~~ assurances of our respect & affection —

Yr. affecte Nephew
W E Channing.

Aunt C- Mary Rogers & her baby are with us- the heat of Boston debilitated the babe so much as to urge a change. they left Mrs C- & Mary A - well - I grieve extremely at Mrs C- detention in Boston this cool North wind to day must be invigorating to them Affectionately remember me to Catharine I am pleased to hear she is recovering her health With respect & Affection yr Niece S—

PS—

In writing to Boston will it convenient to you ~~[illegible]~~ & [illegible] to place 20.0 in Bank to my order —

STEAM BOAT

NEW-YORK JUL 27

Walter Channing Esq—
Wappingers Creek
Dutchess County
Newyork—

Steam Boat—

spoken
a pique

S G t Recd
July 26 — 25

The Thermometer has been 88 two days here for a few hours —
80 & 82 it ranged for several days —

Boston Aug 3. 1825

Dear Sir

You may have heard me speak of Mrs Dammers a person who lives near me. and with whom I first became acquainted at the funeral of her child. She has since that time attended our church constantly. and has expressed a desire to become a communicant. She has been proposed. & will now be received next Sabbath to our communion. She also wishes that her children should be baptized. She has five living whose ages vary from 12 or 14 to 3 or 4. These she is willing & desirous to present for baptism in church. Will you tell whether the service in this case had better be performed in public. I have been much pleased with Mrs Dammers. She is unfortunate. her husband was sent from Boston some months since. that she might be secured from his unkindness. and is now in New York -

She has supported herself & children by her own exertions, and her remarks evince a sincere interest in religious subject. My only scruple therefore relates to the publicity of the ordinance, and I am inclined to think that my scruples on this point are almost improper. If you approve of her intention, I will cheerfully administer the rite to all her children in church.

There has been no unpleasant occurrence in the parish since I wrote you. Mrs Rand. the widow of Dr Rand died this morng. after an illness which has weakened her mental as much as her bodily powers. The death of Judge Dawes by was more unexpected to strangers than to his family. He has been unwell and anticipated his own departure. I know of no one sick at present.

I thank you, Sir, for your solicitude concerning my health which however is quite good. I have followed your advice respecting the supply of the pulpit. On the subject of ~~[illegible]~~ baptism I have had two or three conversations with parents, who were desirous that their children should be baptized in private. In one case where the mother was ready to come to chh. but the

father refused for no reason that I could find but diffi-
dence. I declined - In another instance the mother was unwil-
ling and the father had presented four children in public, but
wished that the baptism of their youngest should be in private
because it the child is easily alarmed & cries almost incess-
santly - Mrs Wm Sturgis, the mother came to see me on Sat-
urday, and I told her my views, & hoped that the infant
would be brought to chh. the next day - But I have not seen
since seen them. Beg you to tell me what course I sha
pursue - I can find very little authority for infant baptis
in the N.T. It seems to be a doctrine of inference alone, upon
passages which do not appear to me to establish even its use by the apostles -
I have therefore merely looked at its benefits for the reasons
of its continuance. Since however early it may have prevailed
in the Xtian chh. I do not find it commanded or rec[illegible]
ded in the N.T. These benefits seem to be much greater if
the rite be administered in public than in private. In their
own house indeed the parents may be able to give a more
entire attention to the service, and ~~the~~ religious feelings of the moment
may be stronger, but I doubt whether they be more perma-
nent. and the good effects of the scene are lost upon all those
who would witness it in a chh. especially on other parents re-
minded of their own past situation under similar circum-
stances, & on children old enough to enquire into its meaning
and to connect its celebration with their own infancy -
For these reasons chiefly I have urged public baptism, but I
am now disposed to ask whether, if the ~~rite~~ administration of the rite be not commanded

be not commanded by our Saviour, and ~~it only can~~ its observance be maintained only from motives of expediency, the wishes of parents should not be complied with, and if they express a desire that their children should be baptized at home, especially if they bring as a reason their belief that its influence on them will be greater when thus administered, whether I ought not to consent at once— I have troubled you with this long statement, in the hope that knowing my difficulty both of faith & practice, you would give me a full & early answer.

10

Rev. William E. Channing D.D.
Newport.
Rhode Island.

BOSTON

Re. Infant Baptism — in ch. or not?
in N.T.?
Aug 1826

when

You very well know that I should be extremely glad to see you in Boston. Your people ask after you whenever I see them, but I cannot wish that you should return till all danger from the weather should be past. I would even be so officious as to advise that you should not return till after the dog-days, when I hope to see you in established health. With respect & affection yrs Ezra S. Gannett—

Chesnut Hill Poughkeepsie
Aug 12th 1825

Dear Sarah —

I rec'd your letter of July 26 — The conduct of your brothers since your Mother's decease, to your Sister & yourself and about her property is greatly to be regretted; from the interruption of harmony, and the injury to the property left as it would be divided sold or managed more for the interest of all were there a disposition to have equity done in an amicable way — but in the unpleasant ~~situation~~ difficulties your brothers have made, the path of duty is to find out the right & the wrong — and do the right from principle without fear — but resist the wrong, & every attempt to do it, with firmness & moderation. —

The more I have thought on the letter of William to me, which I informed you of in my last, the more I am astonished at his ingratitude to me, disrespect to your Mother's gifts, and injustice to you; After the knowledge he had of my attention to have the balance of his acknowledged by his brother & sisters, which you & Hetty signed without hesitation, ~~and~~ now to attempt to make use of this writing to receive his in a way to deprive you of yours — After his knowledge of the trouble I took when the Deed of Gift of your Mother was found, to ascertain how they could be ~~[illegible]~~ paid by advising with Counsel, and drawing an Agreement from the advice given agreeable to your Mother's ~~[illegible]~~ Deed of Gift, which I handed Wm when in Boston, and told him it must be signed by all the heirs and delivered to me, when I would pay the amount due him & you — In the application he made for his, without notice of yours, by letter the 2d May — he says ~~they~~ the writing had not yet rec'd his brothers signature and

he had not time to attend it, he ~~has~~ "however promised
to do what is proper" — There appeared design, and I wrote
him June 8th that I cannot consistent with my views of right
pay him without paying yours — and advised him to write
his brother, that the Agreement might be signed by all & sent
me, and I would then with propriety pay him & you the amount
due upon the Gift of your Mother in plate agreeable to the writing
She executed — After this information I have been
& want of principle
astonished at his effrontery in writing again to me, to pay
him on the writing you signed to secure her, ~~when your affection and~~
~~prevented you from thinking of your own, or mentioning the writing~~
~~Your Mother had executed which I forgot~~ with design to
Deprive you of yours — while he acknowledges in his letter
to me, that I declined "from the plea that it would be injustice
to Sarah" — and in the same letter says "it would be great
injustice to me if she was paid" — That I have not
Had the Agreement I sent him
written him in reply —
been signed & delivered to me as it ought, I would have paid
him & you at once — but as George & William refuse
It must remain until my return to Boston
where I can be advised what I am authorized & ought
& right as Ex. to do, and do it —

From a review of dates & circumstances of Williams letter to me,
I think it probable it was written in concert with or by advise
of George — I met Wm in New York 7th July, he said he arrived
that morning & was going to return that afternoon, had not
then seen his brother.

Chesnut Hill — Augst

My Dear Wm

~~[illegible]~~ I was glad to receive a line from you, and to hear that you have all gained in health
The Claims agst the estate cannot be legally demanded.

I am ready to pay the amount due on the bills for addition & repairs to the family house in Boston, soon as they can be ~~[illegible]~~ properly settled ~~paid~~ to make a right charge of them. For I have no doubt but exceptions will be made against them by George & William, ~~as [illegible]~~ ~~since they not only mean to get what they can, but to prevent the payment of all they can~~; ~~that [illegible]~~ and do not ~~expect~~ think Ruth will get an answer ~~to Ruth's letter~~ on the subject. ~~The Demands~~ Claims agst ~~the estate cannot be legally demanded~~ until one year after the decease or probate of the Will; but ~~I [illegible] much prefer paying every claim before if~~ sooner ~~it can be rightly ascertained & legally paid~~.

Are you willing to enter into any engagement to secure in case any of exceptions should be made to my paying them on acct of the estate. I think it would be most proper for you to make a list of these demands — with a request that I would pay them for acct of the estate of Mr J — and if not allowed, to authorize me to charge the same to Ruth & Sarah as you may determine to sign the same yourself with Ruth & Sarah — and if Mr John Parker Junr (who was an Exr by the Will though he did not accept) could undertake to examine, pay what was due, and take receipts for the amount in my name as Exr that they would be good vouchers to the charge in my acct agst the estate, I will on advice place the amount of the whole at his disposal — but as this is asking much from one who has a right to enjoy himself — Will it not

Wm Letter to me is dated Newport 9th July — begins "Your letter is not now by me" ~~the Postmark is New York~~ , endorsed "New York" sixth July "Recd under cover & forwarded with the best respects of yr. faithfully Thos W Moore" — If George had done what is proper as he promised to do by Wm Letters of 24 May — he would have returned the writing with his signature, or stated his reasons in not doing it, that his ~~silence~~ giving no answer is a refusal — That if you have not written him about it, I should recommend you to write him to sign the Agreement for the payment of your Mothers Gift to William & yourself, and to send it to you, that you may have it offered to William for his signature & which Ruth & yourself would sign & request his immediate answer — keeping a copy of it — He will I suppose waive any answer — but if you do not receive his reply in a reasonable time, it will be the same as a refusal —

I should not advise your joining in any measures for the partition, without Mr Randolph or a competent person to advise or act as Attorney for you — Should Wm make any proposition, you can say you will advise yourself ~~further~~ about it, until which avoid any decision —

I have agreeable to your request drawn ~~[illegible]~~ on the Office Dir & Depr Morton — in favour of the Merchts Bank for your acct for Two hundred dolls which I have enclosed Mr Sturges to deposit at the Marchts Bank to your Credit —

I have been ~~long~~ in suspense & anxiety, in being so long separated from my family Morton — I hope soon Mrs & Anna will be able to come on — We are all well here

Your affect Uncle

Miss Sarah Fuller —

Chestnut Hill Aug 6th 1825

My dear Sir

I was glad to receive a line from you and to hear that you have ~~re~~gained in health & ~~I hope~~ it will continue improving

The Claims against ~~the~~ an estate cannot be legally demanded until one year after the decease or probate of the Will; but I am ready to pay the amount due on the bills for addition & repairs to the Family House Morton, soon as they can be legally settled, to be good vouchers for them charge in my acct with the estate — for I have ~~As you are willing to enter into an engagement~~ no doubt but exceptions will be made to them, by George & William, and do not think Ruth will get an answer to her letter on the subject —

As you are willing to enter into ~~a~~ an engagement to secure me for paying them, in case of any exceptions should be made to my doing so — If you will make a list of ~~the amount due on~~ these accounts & the amount due on them, with a request that I would pay them on account of the estate of Mr Gold, and if not allowed, to authorize me to charge the same to Ruth & Sarah as you may determine, and sign the same yourself with Ruth & Sarah — I will ~~immediately~~ soon immediately after my return, which I expect will be early in October settle them — and should those who have the largest sum due be urgent for ~~payment~~ some money before that ~~time~~, and you request the payment of it I will write Mr John Parker senr. to pay on account such part of the amount due on the bills as You ~~wish~~ may request —

You will take of the other half sheet & hand Sarah —

With affectionate regards to Ruth & yourself —

Yours &c —

Revd Wm E Channing

Newport. Augt 9. 1825

My dear Sir.

I received your letter of last week. In regard to the children of Mrs — who is to be received into the church, I would observe, that I have more than once baptised children in such circumstances at the time of receiving the parent to communion. — As to private baptism, I have, as you know, objected to it. My reasons are principally these. 1st the institution is not a part of private or family religion, but of public religion. It is the initiation of the child into the visible church, is the sign of discipleship, & an introduction into the Christian community. At least this is the way in which it is viewed, & this view seems to require a public administration. 2d the public administration of baptism seems to me important to secure to it reverence & the religious influence which it is intended to exert. I would add, that this public recognition of Xy on the part of the parents as the rule by which they are to govern themselves & train their children seems to me to strengthen the feeling of religious obligation on the community. Private baptism has in some places become something worse than a form. It has been made an occasion of feasting & excess. This I suppose to be rare; but where several friends are brought together, the conversation, immediately preceding & following the rite, is apt to ~~be~~ turn on subjects in no way connected with it, & the transition to levity is easy. As a minister, I administer the rite in public with feelings more suited to it than in private – On this subject however I wish not to sway you. I have thought that perhaps a compromise may be made with diffident parents. Let baptism be administered in the church, but after the dismission of the congregation, it being understood that those who please may stay. I understand this is done at Trinity church. This I should prefer to domestic baptism. The solemnity of the rite is secured, & the general

character of the institution, as intended to connect
the child with its visible body, is better expressed—
I rejoice to hear of your good health— ~~You will under-~~
~~stand my reasons for stating to you. That I have~~
~~passed in~~
~~gratifying accounts of the [illegible] of your~~
^~~[illegible]~~ When I shall join you, I know not. I am
in sufficiently good health, but should put too
much to hazard by attempting any thing in
the heat—

Yr affectte friend
Wm E Channing

character of the instruction, as suited to convey
to the child with the gentle spirit, is better expressed.
I rejoice to hear of your good health. [illegible]
[illegible] in affecting the expression [illegible]
[illegible] of the [illegible]
[illegible] When I think how you, I know not. I am
so sufficiently your health, [illegible] that
think to have [illegible] any
the heart — [illegible] affectly yours [illegible] Channing

NEWPORT
AUG
9
RHODE ISLAND

10

Rev. Mr Gannett.
Boston.

Aug 10 1835 — W E Channing
On private [illegible]

this
have

Lyons 11th August 1828.

Dear Sir.

~~Permit me to offer you my grateful thanks, for a copy of your view of the character of Buonaparte, and also of your sermon, on the installation of another christian minister, in Boston, in May last. I have read them both with great delight, and am persuaded, that they will contribute effectively, as far as they are circulated, to correct errors both very prevalent and very mischievous, in relation to the nature of the blessings, which christianity is designed to confer upon those who embrace it, and in relation to the true character of the most eminently successful, selfish, and corrupt, man, that ever appeared, at the head of any human government.~~

In this village, we have recently circulated, and obtained signatures, to a subscription paper, as follows,

Copy

Lyons 1st July 1828

We the subscribers, believing with St. Paul, that "there is but one God, of whom are all things," and with St. Peter, that Jesus was "the christ, the son of the living God;" and also believing that the bible contains a just record of the great facts, and a most impressive revelation of the great principles, which ought to regulate the conduct of man, and are sufficient when properly received to purify and exalt his character, and fill him with the most precious hopes; and being desirous of improving our lives, by hearing the Gospel preached according to these declarations, facts, and principles, do agree to pay towards the support of such preaching at this place, for one year, the sums set opposite to our respective names.

We do further agree, that such person as may be employed to preach, here, by the consent of a majority of the persons subscribing this paper, shall be entitled to the said sums, to be paid in four equal quarterly payments, to such person as may be authorised, by the said preacher, to collect the same; it being provided, however, that this instrument shall impose no obligation on any subscriber, unless a preacher shall be employed under its authority, within six months from this date.

(subscribers names over)

	$100,	
Myron Holley -	20	
Ephraim J Whitney	10	
Philip Dorsheimer	10	
J R Hawkins	10	
Hugh Jameson	10	
J B Pierce	10	
Danl W Needham	10	
J M Holley	5	
Leonard Merry Jr	25	
Samuel Hecox	10	
Leonard Merry	5	
Wm H Adams -	10	
D Chapman	5	
H N Stafford	2	
Jacob Probasco	5	
Wm Tesler -	5	
Daniel Ramey	1.	25
Wm Patrick for a quarter	5.	
Steppen Wood	1.	
Daniel Tree	2	
Russell Mallory	5.	
Myron Holmes	1	
H G Dickerson	2.	
Wm W Whitney	1.	
George Dippy	1	
Ransley Harrington	10	
Graham H Chapin	3.	"
J P. Taber -		

Believing that you will cherish a generous sympathy with us, in the object of the above subscription, I have ventured to send you this copy, with some hope, that by your aid, we may obtain the preaching of christianity, here, in a manner more suitable to our views of truth, and better calculated to improve our lives than that, for which we are accustomed to contribute. Twenty of the above subscribers are heads of families, and as respectable as any equal number of inhabitants of the village - There are also several individuals, who have not subscribed the paper, but who have engaged to pay small sums each, to the support of such minister as we may employ, on the terms of the subscription paper, and I myself will contribute fifty dollars upon those terms in addition to the sum set opposite to my name and guarantee the payment of all the other subscriptions. Many of us hope, that if we can have the services, for one year, among us, of a preacher of learning and abilities, and good christian character, our numbers may be so enlarged, as to enable us, afterwards, to furnish him a permanent support. And nothing in life appears to us more desirable than that we should unite into a christian society, with sufficient means, to employ a minister of good intellectual and pious qualifications to lead us, and to build a church, in which we and our families may habitually meet together, for the purpose of acquiring sound instruction, in all the principles and motives of human duty, and for the enlargement and confirmation of all our gracious affections.

We lay this subject before you, Sir, without meaning to give you a moment of painful solicitude, or to burthen you with any fatiguing vice, in our behalf. But we believe that you understand much of christian truth, and love to extend all its beneficent influences. And we cannot but feel assured, that you will regard even the little we are able to do, in this important concern, with cordial approbation, and will, if it may be done, without much personal inconvenience and consistently with the other exalted ends to which you devote yourself, aid us in the accomplishment of our object.

In behalf of the above subscribers,
& with the greatest respect & esteem
I am, dear Sir, your very obt
Myron Holley

Doctor Channing

M Holley —
1828

Lyons N.Y.
Augt. 12

18¾

Revd. Dr. William E Channing

Boston.

c

The accounts for the addition to & alteration of the house on Mount Vernon, in the year 1824: then occupied by our late mother, Mrs Mary Gibbs, we hereby request Walter Channing, Esqr, executor of her last will & testament, to pay at once, & to charge the same to the estate of Mary Gibbs, deceased; And should said accounts or either of them not be allowed on the settlement of said estate, we engage & promise to account with & pay said Walter Channing, for whatever may not be allowed on said accounts or either of them.

Boston. say- Octr ~~[illegible]~~ 14 - 1825 Wm E Channing.
R G Channing

Request to pay certain accounts
& Indemnity from W E Channing
& R G Channing

October 14th 1825

Wm E. Channing

Boston. Octr 19 - 1825 -

My dear Sir -

As you encouraged me to make application to ~~me~~ you in behalf of objects which seem to me worthy of encouragement, I ask your attention to one which has recently interested my own feelings; & I do this in the confidence that you will not hesitate to withhold your aid, should you differ in judgment, or should other claims press more strongly on your sense of duty. The object to which I refer is the Congregational or Independent Church at Baltimore. The circumstances are briefly these. The members of this Society, in the days of their prosperity, began to erect an expensive church, & they were undoubtedly warranted to attempt such a work. Before its completion however, great reverses fell upon them in common with the rest of the mercantile community. But with a spirit too firm & generous to be easily subdued, they paid the cost of the building which was 81,000 dollars, & they would have maintained their establishment with success, had they not been burdened with a ground rent of 1200 dollars a year, which, added to all the other expences of the Society, has hung like a millstone round their necks. They now feel that they must throw off this load or sink under it, & they find that they can obtain the ground by paying 16,500 dollars, which is 3,500 less than they originally bound themselves for. Towards this sum they have subscribed among themselves 7000 dollars, an amount, as Mr Appleton tells me, as burdensome now as 70,000 would have been formerly. They wish to borrow the remainder here, viz. $9,500, offering three per cent interest & their church as security. 7000 dollars have been subscribed in one sum of $1000 & others of 500 & less, so that 2500 dollars only are needed to relieve them.

Let me now state what seem to me the claims of this people. I might urge the great importance of the station which they occupy, the favourable influence which they have already exerted at the South & the West, & the great injury to the cause in which they are embarked which would result from their sinking. But my own mind is impressed still more by other considerations.

This application comes from ~~These are~~ men of a noble spirit, who have given an example rarely paralleled of constancy & liberality, & who have made greater exertions & sacrifices for what they deem truth & for religious freedom than any society among us. I cannot endure the thought of such men being deserted. They are not ~~beggars~~ paupers coming to us from a distance in quest of aid for a doubtful object; but men extensively known & respected, our brethren, who have first strained every nerve [illegible] given every proof of sincere devotion to their cause, before looking abroad for assistance. To let such men sink in such an enterprise, is not merely to let one society fall, but to damp & quench a spirit which is the life of all our societies. It is to show that we want sympathy with honourable, virtuous, & religious effort. That such men after paying above 80,000 should be ~~left~~ compelled to give up their establishment or maintain it under a discouraging pressure, which must prevent its growth seems to me a hard case, & I cannot believe that this calamity is to befal them – I express myself strongly – but be assured I have no intolerance, & am willing that others should differ from me in opinion – If you are favourably impressed, I wish

you would see Mr Bond, who manages the sub
tion & can give you all the information you re
I should be pleased too, in this case, if you wou
name the subject or hand this letter to gentlem
who will probably favour the object —

Very truly

Yr friend

W E Channing

Wm E Channing
Oct 19. 1826

Nathan Appleton Esqr,
Beacon St.

+ Boston October 29th 1825 — C

"My dear Mrs Kinder

Through our common friend, Mr Lee, I hear of you & your family, but I shall be glad of a more direct communication, & I hope your engagements will allow you to give Mrs Channing & myself some particulars about yourself, & the other friends in whom we are interested. + We can never forget England. Our attention is drawn to it ~~particularly~~, perpetually, by the works of genius, the useful inventions, & charitable institutions, which make it the benefactor of the world. But when we think of your country, our thoughts are not engrossed by public objects. There are household scenes, hospitable dwellings, kind friends, to which we turn with a tenderer interest, & mourn amidst our happiness, that we are separated from them by ocean."

After Criticising a Childs book which he had been reading, Dr Channing goes on to say, + "Gray has given us a volume on Childhood in that line, "The tear forgot as soon as shed." — but when he adds, "the sunshine of the breast," he gives the idea of too calm & steady a happiness for that age. The sun of childhood is like that of an April day, when the light darts through broken clouds, & brightness & shadow chase one another across the fields, & the rain falls from a beautiful sky."

"Mrs Channing is in her usual health & joins me in affectionate remembrance to yourself & family. I am very grateful to Miss Aikin for Mrs Barbaulds works, which I have read with increased pleasure, & intend to express my thanks by writing her. — Believe me

Yr sincere friend

(Signed) W. E. Channing

+ 1. English friends
2 - Children trials -

Boston November 26 - 1829 -

My dear Mr Kinder

Could you look into my mind, you would never begin another letter with fears of making undue exactions on my time. My English friends do not know the impressions I brought from their Country. The voice of kindness in a strange land came to my heart with a strange power - The houses where I met a true welcome are now present to my mind, present, when Palaces & a thousand shows have passed away. I took a great interest in your family. ~~I might have~~

I might have visited a thousand noble families & not have brought away half as favourable impressions. — You see then that I may be addressed without fear - I have so many pleasing associations with your family, that I shall receive whatever communication ~~[illegible]~~ you may send me with interest. —

I send you by the London Packet through Mr. Vaughan a review which I have just sent out. I know not how it will be received, for I know little of the general state of opinion in your circle on the character of Napoleon. The spirit, I know, will find a response amongst some of you. — Your letter quite strengthened my Wife's feelings on the point of keeping children very much at home. + I dislike boarding schools as much as you ~~do~~ can; but I wish my children to mix freely with those of their own age, nor have I many fears whilst they come home after every talk or play abroad, & lay open to us the impressions they have received. I believe we must try children a great deal. When I see amidst what infinite influences, impulses, trials, vicissitudes, we are all plunged by our All Wise Parent, I feel that by an anxious caution, such as I sometimes see, I should fail to act in His spirit, & to cooperate with His Providence. Mrs Channing joins with me in affectionate regards to yourself & the various members of your family. —

Yr affectionate friend

(signed) W. E. Channing

Boston Wednesday morng.
Decr. 15th 1825.

Rev. & dear Sir:

The subscribers call upon you agreeably to a Vote of the Massetts Peace Society, passed last eveng. to request you to prepare a short Address to the Community in the form of a circular letter, to be signed by the Clergymen of Boston (of all denominations) stating the objects & purposes of the peace Society, and recommending to those who wish the furtherance of such benignant designs, to give it the recommendation of their names, as subscribers, and the influence of their co-operation, as Philanthropists. — It is intended that after the signing of the Clergymen of the City, the address shall be printed, and circulated. — We hope that you will favour us with this, within a day or two, & you will highly oblige the Society & Yr friends

T M Harris
David Reed

Objection

It will be said — are we to
shut our eyes on evil — to
exaggerate good — live in a
world of fancy —

No — truth is all important —
There is goodness to be loved —

But a portion is unveiled, & agst
sin — yes — to reform them — There
was a reference to virtues
which might grow up in place
of vices — Men not given up
as desperate — not aban-
doned to vice —

How to reconcile our stricture
of evil with candour —

There are 1st superficial observers,
who look on men's faults &
vices as slight stains on the
surface — who want moral
feeling — who see no great
turpitude in crime —

Then there is another set who
look deeper into human
nature, who see vice sinking
deep into soul, & pour
out unmingled indignation —

Then there is another class
who look deeper still, who
look beneath the
deep stains of vice, & see
in the centre of men's
souls, of the worst, a
principle of goodness, a
capacity of recovery, an un-
quenched spark, who therefore
never despair of human
nature — never abandon the
sinner &c —

Our love of a fellow creature depends on it — make them despots & they will be detested — We cannot love what none ground for estim-

Satan - Intensity of pride & ambit.
revenge - deadly -
Character probable -
Free range in times for mind -
[illegible] for [illegible] -

Of what use - can a communicate
himself -
He is seen in the soul -
His power, benef. all to be
imparted -
We are to reverence him in
our fellow creatures -
Soul smitten with love of beauty

Rev. Doct. Channing.
Boston.

Misc. - There is among men
what is called knowledge of
world -
Among these great propensity to
underrate human nat -

will

Nature -
We are to see what is good
every where - not in our
own friends only, or party,
or country, or religion,
but thro' the world -

Good is not invisibly - but
quick feels of moral distinct -

c

Boston. March 20 – 1826 –

My dear Miss Sedgwick –

I received your pamphlet yesterday. I fear that I have given you trouble at a moment when you should have been left to yourself. My consolation must be, ~~that~~ that I was not selfish – I perceive, that this last No does not please you so much as the two first. I have not had time to look at it, & may be obliged to put it into the hands of the publisher before looking over it, for ~~the~~ he has been urgent for it. I would ask you, whether you will not choose to have it added to the copies of the two first parts which have been struck off for your brother. I presume you will – but as I may obtain an answer from you, before this part is through the press, I thought it best to write. I shall of course have it done, if I do not hear from you in time.

The first part has been read with much interest.
— I feel for the new church in N Y-
though I am not disheartened. Their first emotions will yield, I doubt not, to better & brighter views. Perhaps the saddest consideration is, that ~~we~~ our friends here are so wanting in sympathy with their suffering brethren elsewhere. The idea of a common interest hardly enters their minds. This evil has some deep causes, which need to be probed, & is not to be removed by complaints or superficial remedies. As far as it springs from the absence of party spirit, it shows that we are not worse than our neighbours, but rather better. I fear, this is not its only origin.

In regard to Mr Gannetts choice, the reasons for my leaving him to himself are too plain to need explaining. I believe he had no idea of the view which I took of the subject; & in truth, I endeavoured not to think upon it. My interest in his decision was greater than any of you can understand. I should have suffered more than all others together by his going — & yet I desired

him to ask only how he could do most good; & I
say this, not "in the foolishness of boasting", but because
I want our N Y friends to know, that they are
not wholly abandoned by us. I have thought of attempt-
ing another journey this spring to your city, that I
may comfort them in their trial. One dif-
ficulty is that I am not accustomed to
preach twice on sunday, so that I could
not save them the necessity of having some
else. When I can speak more confid-
[illegible]tly about my movements, I shall write. one
How long are you to be in N Y - on?

The return of spring brings with it, I think,
increasing demands on our gratitude &
admiration. I thank God more & more for pla-
cing me in this glorious universe, & for every
new manifestation of that mysterious power
which "renews the face of the earth". Perhaps
I value nature more from its having ~~been~~
one of my defences against a degrading theology.
A voice has come from it, which has put to silence
the glossing sophistry of the narrow sects around
me. - Has it ever served you so kindly - My affect-
ionate regards to your brother & sisters -

W. E. Channing

BOSTON MAR 20 MS

Miss Sedgwick -
to the care of H D Sedgwick Esq
New York
N. Y. -

W. E. Channing
March 20.
1827.

c

To - Miss Sedgwick
To the care of H. D. Sedgwick, Esq.
New York, N. Y.

Boston
March 20th, 1826

My dear Miss Sedgwick

I received your phamplet yesterday. I fear that I have given you trouble at a moment when you should have been left to yourself. My consolation must be, that I was not selfish. I perceive, that this last No does not please you as much as the two first. I have not had time to look at it, and may be obliged to put it into the hands of the publisher before looking over it, for he has been urgent for it. I would ask you, whether you will not choose to have it added to the copies of the two first parts which have been struck off for your brother. I presume you will - but as I may obtain an answer from you, before this part is through the press, I thought it best to write. I shall of course have it done, if I do not hear from you in time. The first part has been recd with much interest.

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sects

W. E. Channing

c

Rev & Dear Sir, Portland April 28. 1826.

Permit me to introduce to you Mr. Henry Longfellow, the son of your friend and class mate, Stephen Longfellow Esq. With a view of acquiring some of the principal modern languages, and of pursuing the general literature, to which he has ardently devoted himself, he is now on his way to embark for France — for an object in which, I am persuaded, none could wish him more success than yourself.

With the highest respect
and affection
yours most truly
I. Nichols.

To the Reverend
Dr Channing.

Disinterested love — In the glory of the characte[r] — It is ~~ma~~ beauty & excellence of soul — Look at any estimable charact[er]

God's glory consists in this — God is a disinterested ~~the~~ giver — ~~He~~ can receive nothing — ~~He~~ is above receiving — ~~Even~~ The creature, were it to pour in a tribute could only restore what he gives — All things flow from him — & nothing can return but what originated in him — He gives from pure love —

And so it is with man — You follow with delight ~~the~~ philanthropist — His toils, sufferings, privations, delight you — Let it be seen, that he loves himself more than those he serves, debase him in his ~~best~~ ~~beauty~~ of the ~~But glory~~ forgetting ~~herself~~ ~~she~~ in advancing her own interest — ~~& her character~~ ~~love~~ a cloud instantly covers her brightness — When such a man as Howard [illegible] to a prison — & the [illegible] of his disinterestedness, sheds a light & sanctity around him, ~~at the moment he is plunged~~ ~~a~~ which makes you almost forget the gloom & guilt which surround him — ~~But~~ suppose all his labors & sufferings continue, but imagine only instead of the pure ~~love~~, a mercenary, vain, or [illegible] spirit to be seen — Immediately the charm, & the light & sanctity ~~are~~ gone, & the gloom settles again over the ~~cell~~ dungeon which

his goodness had created ~~the~~ being – It is not called
called –

Disinterestedness forms the
loveliness & ~~beauty~~ ~~of~~ splendor ~~of~~ in a nature
of a benevolent character
with man – & so it
is with regard to ~~our~~
religion – A religion of
selfish fear or of self-
ish hope is worth nothing –
He who in serving God thinks
only of supremacy of
himself, who obeys that
he may escape hell,
or ~~that~~ he may ~~secure~~
~~enjoyment in th~~, be repaid
by an amount of pleasure
in th – wants the spirit of
religion – ~~of des~~ ~~the heart, the~~
~~God, the supreme of devotion~~
~~the heart~~ True religion is the
free offering of the soul
to its creator, ~~the~~ It is
an ardent, reverential
yet trusting & confiding ~~aff~~
~~In the se~~ ss to the worship

~~but~~ affection – ~~It~~ Sentiments
of awe & ~~reverent~~ admir-
ation, & gratitude & de-
light, & ~~devot~~ devotion,
~~are not to be awakened~~ do
by ~~to be created will~~
~~not spring up, or~~
~~at command~~ ~~cannot be~~
~~excited~~ in ~~our breasts~~
~~by our choice effort~~,
such as a warm pious man
bears with towards God, (are
born & nourished
not ~~excited or~~
~~by the idea that they~~
~~will bring more pleasure~~
~~to~~ in him, by ~~the idea of~~
~~the~~ rewards ~~& gratification~~,
~~With~~ the idea of ~~his~~
~~reward~~ ~~secured & safety of~~
~~person~~
~~or favourite~~) do not spring
into being at the call
of interest or the prospect
of enjoyment – They are

by the worth, glory, loveliness
of the creator — to whom
they are felt to be
due — & the heart re-
joices to yield ~~them as~~ the
~~its~~ tribute, & to ~~[illegible]~~
manifest its loyalty & love
in the surrender of its
will & wishes, to the
will & purposes of
its creator — Since the
religious man seeks
happiness from self
& finds a picture
in the infinite
good which opens
open before
him — but the
happiness he seeks

to carry men forth —
their reality, beauty, hap-
piness claim of devoted love —

The Reverend Dr Channing
Boston

Mr Henry Longfellow

fore to spend the rest of this month in travelling - As I feel as if a ride would do me good, I shall, however, go somewhere for a few days & be absent one Sabbath. I mention ~~this~~ that you may not think it strange if you should hear ~~that~~ I had left home during your absence. I should not have thought of it, had not the proposal been made by the Committee. I should be very glad to hear from you before I go, and as it is still possible that I may determine to go to Niagara, if you think such a journey would be improper, I beg you to let me know at once -

I saw your mother last evening. She was pretty well, & desired me to say when I wrote ~~that~~ she should go to Newport with Mr Ellery, who I think she said would return on Saturday of next week, or with your brother Edward & wife, who will go on the 19th. - Please to present my respects to Mrs Channing -

Respectfully & affectionately yours
~~Affte~~ Ezra S. Gannett

Garrett —

Rev. William E. Channing D.D. —
Newport.
Rhode Island.

July 1836
Nothing
Niag. Summer, right?

Portsmouth. R.I. July 16. 1826 —

My dear Sir —

I thank you for your letter. I am happy to learn that the people of our society are so generally blessed with health. You do not speak of yourself; but I fear from the proposal of the committee that you should travel that you are not as strong as you should be. I beg you to accept their offer. Do not neglect your health. It is more important than you imagine. To me it is invaluable. ~~The~~ I feel that I am selfish in giving this advice, for whilst you can labour, I shall be able to rest without solicitude. I hope you will visit me in the course of the summer. I cannot urge it now, for we expect next week friends who will fill our house — Let me hear from you & believe me

ever your friend

W E Channing —

My complaint is very much removed & my health, I ~~truth~~, improving —

Geo. M. Garrett
Boston.

July 18. 1830 Rec.d Answ.d

Fall River Ms
July 17, 1826

10

Revd Mr Gannett,
Boston.

July 18. 1826 Dr Channing -

Channing

~~Bost~~
Greenfield July 25, 1826

Dear Sir

It was my duty, before I left home, ~~thave~~ written to you & communicate the request of the Executive Committee of the Unitarian Association that you will allow them to print ~~the~~ your Dudleian lecture. It is out of print, and another edition is much wanted. Will you give your consent to our publishing it as one of our tracts? It will be brought into larger ~~publication~~ circulation by such a mode of publication, & will be sold for a much less price than if printed in any other way - If you should give your assent to the proposition, will you make whatever alterations you please in a copy of the lecture & send it soon to Boston, either to Mr Reed or to me - It shall be put to press as soon as received, and I hope you will send it within a few days, as it cannot now be purchased in Boston nor New York -

Will you excuse me for taking this opportunity to remind you of a request which I made some time ago that you would allow the Unitarian Association to print your Sermon on Intemperance?

I spent last sabbath at Northampton - And remembering there you had spoken of a visit to your friends there this summer, I ventured to say that I thought you might be induced to attend the ordination, which is appointed for the 16th of August. I have the letter for the ch. with me & shall read it as soon as I get home. I believe you expect to be at Cambridge in the last week of August; and I thought you might be pleased to take a journey from Rhode Island to Connecticut river & thence to Boston - I think ~~you~~ ~~service~~ a visit from you would be peculiarly beneficial at Northampton at this time - I was disappointed in the appearance of the Society. It is small, & though they speak with animation, or rather with confidence of their prospects, yet they seem to me a feeble body. & not likely to receive much accession of strength. An episcopal Society ~~has~~ been formed, and had ser for the first time last Sunday - It has taken aw some from Mr Hall's - If you could visit them, ~~the~~ & preach a sermon on the Sabbath before the ordination, & take some part in that occasion, I think you would do great good - If I do not mistake, they need assistance. A great revival is at its height in the orthodox Society, and has revived the prejudices & bitterness against the Unitarians -

In haste

Yrs respectfully

Ezra S. Gannett.

I propose to spend next Sunday at Philadelphia, & to return to Boston next week - Mr Geo Ripley is engaged to preach for us next Sunday -

Single Paid PAID. 12½

July 1836,
Dr C. fr hack

GREENFIELD
JUL
26
MS.

Rev. William E. Channing D.D.
Newport
Rhode Island

Portsmouth. N.H. Augt 8. 1826 –

My dear Sir –

You gratify me by proposing to publish the Dudleian Lecture as a tract. I have not looked yet at the Sermon on intemperance. I am afraid you do not quite understand my feelings about publishing my sermons. In most of them are some portions which I wish to *consider* more thoroughly before giving them to the press – some doctrines stated without proper limitations – perhaps some great truths very superficially stated. My objection to publishing is, that I have not ~~that~~ conviction of the *truth* of every part which is to me the *essential* *requisite*. This is the case

with the sermon on intemperance. Some
objections have been made to it, which
I have not had time or disposition to
weigh. As to the Dudleian lecture,
though written ~~in~~ rather rapidly, it
was the fruit of a good deal of ~~the~~
thought. I have had assurances of its
doing good, & I shall be glad to
have it spread. I have no copy here
& I recollect no important alteration
which are needed. In one place "Mt ~~Z~~
Sinai" is put for "Mt Zion". In another
I think miracles are spoken of as ~~un~~ not "unex-
plored", when the word should be "un-
explained"

Mr Tuckerman has determined
to give up Chelsea & will come to
town I presume if provision can be
made for him. I hope your society

will employ him. You may consider "a friend"
as subscribing fifty dollars towards his salary
for the first year, & should the experiment
succeed, & the ability continue, the same
friend will continue the subscription.
I am ~~pretty~~ very well. I have begun to
think of the service at Cambridge, &
after my long idleness, I find a little
exertion wearisome. But, I trust, that
I am laying up a stock of strength.
Do let me hear from you.

Very affectly,
W E Channing.

ORT
AUG
9
PD

10

Rev. Mr Gannett,
Boston

Aug. 10. 1826 Dr. Channing.
Hesitates to
publish Dec.
not sure

Dr. Tuckerman
to Boston

Pass away

1826
Sept 12

My dear Sir-

I have determined to visit my family at R Island & know not how long I shall be absent. If I do not undertake a journey (which I hope will be unnecessary) I shall return in a fortnight. I heard yesterday of the death of Miss H Smith. I beg you to say to Mrs Smith that I regretted my not being able to see her & her family before leaving town. I go this afternoon & leave under a pressure of business.

I have been made happy since my return by hearing such accounts of your labours, & of the acceptance they meet with, as ought to give you all encouragement. You must learn this from others; but I wish to communicate what ~~I deem~~ it will be useful to you to ~~learn~~ know. Keep your strength & persevere as you have begun, & though you will not do all the good you desire, you will do enough to make you grateful — Very truly

Yr

W E Channing.

Monday.

Rev. Mr Gannett.

Berry St—

Sep. 12. 1826 Rev Dr Channing

You're doing well

Give away

My dear brother —

I intended to be in ~~town~~ Boston this week, but have nearly made up my mind to defer my journey until next week — so that I shall be at home, ~~when~~ as early as you wish, & will cheerfully perform the good work which you propose — ~~Thus~~ I anticipate the pleasure of talking with you so soon & so freely, that I will spare myself the labour of the pen.

very affect'y

W E Channing

Portsmouth. Septr — 25 — 1826

The ~~new~~ ~~last~~ flesh-brush which I received from Ashton was inferior. Will you call

on him & request him to have one of
the best made for me. I shall not want
it until my return — I shall send the
[illegible] the brush

on him & request him to have one of
the best made for me. I shall not want
it until my return – I shall keep the
one he sent.

Rev. Dr Tuckerman –

Boston –

Note –

Wm E. Channing

New York. Decr 1. 1826—

Dear Sir—

On reaching this city yesterday, I found here a gentleman from England, Mr David William Jones, who has come from England to establish himself among us as a classical teacher, either separately or in connexion with some of our institutions. He brings me letters from Mr Aspinwall, our consul, & Mr Bowring. He has a letter to Mr Wm Wells from Dr John Jones, author of the Lexicon, & to Mr T Lyman from Mr William, & several others. I discouraged his going to Boston, because Mr Gould's school answers the wants of our people, & were there a vacancy in college, it ought not, in the present state of discipline there to be filled by a foreigner, unused to our characters, manners &c— I advised him to look round here, & farther south. I write to ask if you can make enquiries for him at Washington. I suppose such men are really & greatly wanted in the new institutions which are springing up ~~to~~ in the south & west. I have had no means, & indeed I want capacity of judging of his qualifications, but his recommendations from honourable men entitle him to all he asks, which is, a fair chance of showing what he can do. From my short interview with him, I should not think him fitted to teach the higher ancient authors as a philosopher & man of taste. I have known but one man in our country fitted for that task, & he has seen fit to exchange the solitariness of peaceful studies, for a more unquiet, & I will hope, not less useful sphere. Mr Jones seems to me like Dr Hopkins to take pleasure in languages for their own sake, & to love the work of teaching them. In other words, he is the kind of teacher whom in the pres-sent state of classical literature we most need. I wish to serve him, if I can. Should you have any thing to communicate, I will thank you to write to him in this city. I shall leave it before an answer could reach me. Excuse the trouble I give. You know one of the Taxes on distinction is this kind of burden. — I hope you have made up your mind to bear it patiently, being threatened with no ordinary share of it.

Very truly

yr friend

Wm E Channing

FREE

NEW-YORK DEC

Hon. Edward Everett,

Washington.

District of Columbia

Ans'd 3d.

3 Dec: '26. Dr W. E. Channing

Boston Jany 11 – 1827 –

My dear Miss Sedgwick –

I received last monday evening your very acceptable letter with the manuscripts. You have done your work successfully, & I thank you for it. I hope I did not task you too severely. Occasionally the idiom of the original has triumphed over your efforts to escape it – but generally the translation is truly English. I find on a second perusal ~~that~~ my objections to the article were just. ~~He~~ The author seems to me ~~out~~ ultra-liberal in her notions of the essential identity of religion in all its forms. There is too at times a looseness, I had almost said a want of connexion in the thoughts, fine & striking as they are, which shows that the writer was satisfied with seizing some greater points, & did not ~~care~~ care to modify her views by comparison,

& to frame an harmonious whole - Still I think the article very valuable. I have sent it to the editor of the Examiner, & shall get his opinion as to the best use to be made of it. I should wish the whole inserted, were I not apprehensive, as I believe I told you, ~~that I feared~~ the ultraliberalism of some of the thoughts might be charged on us by our uncharitable opponents. You shall know the result. Do you know that I received only ~~the~~ two manuscripts from you which did not complete the article? -

A part of your letter gave me more pleasure than I can express. You speak of having received aid & impulse in your religious course. To have contributed to the progress of such a mind is a privilege for which I thank God from the heart. My life becomes unspeakably more valuable to me, when I can hope that I am living for such purposes. I conversed

with you the more freely, & fully, because I felt
that you ~~possessed~~ were not only susceptible yourself
of the best impressions, but had power to
communicate them to others. You recollect I
was chiefly desirous to turn your mind upon
the questions, how or by what views Xy may
be rendered more effectual? how a purer,
nobler piety may be awakened? how the
church, not the world, only may be reformed?
&c &c — I hope, our conversations will
sometimes draw your thoughts to these
topicks. I had but one fault to find
with you. You would not accept the
invitation, which I thought I gave you,
to talk to me with a friend's or sis-
[illegible] freedom, on these & all subjects. You
[illegible]e me feel, that great imperfection of
my social character, my incapacity of
inspiring confidence, & setting others at ease.
I ought not to have said that I found
fault with you for this. The fault is all
my own, & it is I, not others, who need
reformation. — Do give my affectionate
regards to your brothers & sisters —
with b desires an affectte remem

Signature taken off
for ~~Agnes~~
Dr Wainwright's
English friend

My colleague, Mr Gannett, takes this. He is a man of great promise. I want him encouraged. Do stir up your friends to notice him—He is full of activity, & if aided, will make efforts for ascertaining & bringing out whatever favourable disposition to our cause exist in your city—

fra

Miss C M Sedgwick.
New York—

Rev. Mr Gannett—

Dr Channing
Boston
Jany 1827

in public

rts.

valuable

am living for such

c

To - Miss C M Sedgwick
New York

Rev Mr Gannett

Boston Jany 11 - 1827

My dear Miss Sedgwick

I received last Monday evening your very acceptable letter with the manuscripts. You have done your work successfully, & I thank you for it. I hope I did not task you too severely. Occas~~s~~ionally the idiom of the original has triumphed over your efforts to escape it - but generally the translation is truly English. I find on a second perusal that my objections to the article were just. The author seems to me ultra-liberal in his notions of the essential identity of religion in all its forms. There is too at times a looseness, I had almost said a want of connexion in the thoughts, fine & striking as they are, which shows that the writer was satisfied with seizing some great points, & did not care to modify his views by comparison; & to frame an harmonious whole. Still I think the article very valuable. I have sent it to the editor of the Examiner, & shall get his opinion as to the best use to be made of it. I should wish the whole inserted, were I not apprehensive, as I believe I told you, the ultra-liberalism of some of the thoughts might be charged on us by our uncharitable opponents. You shall know the result. Do you know that I received only two manuscripts from you which did not complete the article?

A part of your letter gave me more pleasure than I can express. You speak of having received aid & impulse in your religious course. To have contributed to the progress of such a mind is a privilege for which I thank God from the heart. My life becomes unspeakably more valuable to me, when I can hope that I am living for such purposes. I conversed with you the more freely, & fully because I felt that you were not only susceptible yourself to the best impressions, but had power to communicate them to others. You recollect I was chiefly desirous to turn your mind upon the questions, how or by what views Christianity may be rendered more effectual? How a purer, nobler piety may be awakened? How the church , not the world only, may be reformed? etc etc - I hope, our conversations will sometimes draw your thoughts to these topicks. I had but one fault to find with you. You would not accept the invitation, which I thought I gave you, to talk to me with a friends or sisters freedom, on these & all subjects. You make me feel that great imperfection of my social character, my incapacity of inspiring confidence, & setting others at ease. I ought not to have said that I found fault with you for this. The fault is all my own,& it is I, not others, who need reformation. Do give my affectionate regards to my brothers & sisters. Mrs C desires affectionate rememberences

(signature was removed)

c

Philadelphia Jany. 30. 182
1827

Dear Sir

Though I have no news nor adventures to relate, yet I am willing to believe that a letter will not be unacceptable to you. I heard through Mrs Schuyler that you preached the two first sabbaths after my leaving home, & appeared as well as usual when she met you. I shall be glad to return & relieve you from whatever anxiety you may have felt respecting the supply of the pulpit. My visit in New York was far pleasanter than I anticipated it would be. The state of things seemed to me very good. The prospects of the new church much better than we in Boston had supposed. The Sundays which I spent there were cold & stormy, but the congregation consisted of from 100 to 150 persons. They have organized the society, chosen trustees & sold about 60 pews. Mr Sewall & Mr Greele have made it their place of permanent worship. By a previous agreement, I believe, Mr Ware preaches at the new church on exchange every Sabbath. He seems to me pleased with the existence of another church & sanguine in his expectation of its success - I staid with him & had the best opportunity of learning his excellence of character & extent of theological knowledge - I also heard him preach & was most agreeably disappointed, for his manner at the new chh. - was free & animated his voice loud, & his delivery in all respects good - The dedication sermon had excited much attention & among the Unitarians of New York there was only one opinion of its merits. Here I find a greater diversity of feeling on the subject - I was told that Bp. Hobart had alluded to it in a gentlemanly manner in his periodical, & that last Sunday morning Dr. Spring preached from 1 John 5. 7 (without hinting at the suspected, & not proved spuriousness of the passage) & took occasion, some how or other, to express his condemnation of the discourse - On Sunday P.M. I heard Elias Hicks at Hester St. meeting - The house was crowded. He spake for nearly an hour & a half, on two or three distinct subjects. He began by saying that since he came into the meeting his mind had been impressed by the thought the the Chr. dispensation was the least expensive religion in the world - The Jewish, & all other religions that he had known cost their disciples much, but Xty called for the sacrifice only of what was worse than nothing, what it did them harm to keep - Yet people nowadays were not satisfied with "the coarse food of solid righteousness". He ~~then~~ went on to speak of the goodness of God & of the pleasantness of religion - During the half hour wh. he occupied with these remarks I was disappointed. He evidently was not prepared to speak on these points & was neither powerful in thought nor fluent in language. He seemed conscious of this & suddenly struck upon the topic of the inward light. How he connected it with what preceded I was not so happy as to discover. But having entered on it, he discoursed finely. He seemed to stand erect in the strength of his own convictions & to utter them with the freedom & energy that familiarity with such truths could impart. Many of his views were finely conceived & expressed, while others surprised me by their extravagance. He said that there was no good in man's will. these were nearly his words, but his expressions & illustrations [illegible] such as could be consistent only with a belief in total native depravity: - then he sh'd consider it an insult to the Almighty to care for what he sh'd say when he came into a meeting or what to be careful as to what he sh'd next say while speaking! Among other singular spiritualizations (if I may coin a word) of scriptural texts, he quoted "the blood of Christ cleanseth us from all sin". Some persons, said he, think that he [illegible] meant the material blood of the Saviour. But the blood of Christ were we [illegible] is the blo[illegible] of God, & do you, my friends, think that God h[illegible] [illegible] No. the ap[illegible] [illegible]postle meant the life of God in the soul of m[illegible] [illegible] illustration of the expensive nature of the Jewish religion he observed "their commandments were written on two tables of stone", wh. was a very laborious work in those days". Was this a mere lapsus linguae? After sitting down, he rose again to give a word of exhortation respecting the late commercial reverses & then again to express his satisfaction with the meeting & to bid them farewell. I came away with as favourable impressions of this celebrated man as I had ever hoped to receive, yet I know not but my own prejudice & his venerable appearance gave a charm to his "communication" ~~as~~ wh. it did not in itself possess. He spoke more than was agreeable of himself & his experience of the peace & blessedness of religion.

I have hardly left myself room to say that I found all my friends in this city well & ~~the~~ Unitarian Sty growing in the respect of the community & the esteem of its advocates - or to assure you that

I shall be at home on or before Saturday of next week. Mr Furneſs is going to the dedication of the Harrisburg Chh. next Sunday & I shall probably preach here. Mr H Ware being in New York — or if he writes me that he cannot leave Boston so soon. I shall conclude my engagement in New York by preaching there next Sabbath. If you desire me to hasten home, I will return as soon as poſsible. if not, I shall, unleſs prevented by sickneſs or accident, be in Boston Sabbath after next. Please to remember me to Mrs Channing, & believe me

Yrs very affectionately Ezra S Gannett.

Rev. William E. Channing
Boston,
Maſs.

was crowded.
distinct

Feb. 1827 fr. Phila.
Elias Hicks
2d Un. Chh in N.Y. — The Dedicn Sermon

c

1827
April-May

My dear Sir — I stopped to leave a few remarks on the charge of "misrepresentations". I hope you can read them. I want to see you when perfectly convenient — Yrs affecty W E C —

You spoke yesterday of *indignation* being excited by ~~it~~ a second perusal of pamphlet. I have such an increasing conviction of the power of early prejudices & of opinions strengthened by sympathy to blind the mind, that I am m & more unwilling to charge partizans with *voluntary* deception. For this reason & for others, I wish *personal* reflexions to be avoided as much as possible. I

Memo for Reply to
Review of Dr Channing's
Sermon at New York
Apr–May 1827.

Rev. Mr Gannett –

Misrepresentat. ~~He~~ The sermon is charged with representing orthodox" as divorcing &c — — piety" &c. Page 30-31 Rev— ~~He~~ But the sermon says, Pag 49 Ser. "*Some of its advocates*" &c; ~~&~~ ~~He~~ "grounds the injury done to the rational nature ~~in~~ by Trinitarian theology chiefly on the *obvious irrationality* of its *lead*ing doc*tri*ne. ‡

"Man burdened with hereditary guilt". Rev^ew 4 1-
See Calvin's instit - Book 2 - Capt 1. Sec 8 Allen's translation
Page. 266 - Original sin appears to be an heredy
pravity.

Confession of faith Presbyterian. Page 33 -
& 171 -

This follows bottom of next page

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punishment which takes away life. On the
cross then an infinite being was executed,
& thro his infinity be made the very display of
the evil of sin ~~was made~~ which satisfies
justice -
Accordingly Trinitarians have continually spoken of
& addressed the Eternal Son, the second person
of Trinity, as having borne the sin, died for them &c -
See Litany. The second person of Trinity is sup-
plicated by his bloody sweat &c - Watts hymns
book 1st - 130. "Now by the bowels of my God,
"His sharp distress &c -

The "execution of a God" —

page 17 Review — The sermon expressly ~~supposes~~ says, ~~that~~ the Trinitarian would be wounded by this representation of ~~a of~~ the atonement. It does not for a moment suppose, that this representation of the doctrine had ever been made by a Trinitarian — But it maintains, ~~that~~ the doctrine, justly viewed, stripped of disguises, amounts to this — It acknowledges ~~that~~ says the Trinitarian, when pressed by the question, did God really suffer, will say no — ~~It does not there in~~ ~~any manner in~~ So far from misrepresenting him, it grants all which he claims. But it maintains, ~~that~~ in all this there is the grossest inconsistency.

According to the popular doctrine of atonement, a person who was God & man hung on the cross. Who was it, that was led to Calvary? He who was God & man, & the whole efficacy of his death consists in his being God. ~~He~~ Had not an infinite victim satisfied ~~God's~~ justice, there would be no pardon. — ~~An~~ The ~~xxxx~~ idea of an execution is the bearing of a — (see ~~next~~ preceding page)

Review 44. "Dr C represents Orthodox as regdg. atonement as *merely* &c" — But a different *illustration* from ~~t~~ creditor & debtor, that of a *father* & *son*, is immediately given —

Review, page 39 "To reconcile God to man" is spoken of as misrepresentation — See 2d article of English Episcopal Church "Xt, very God & very man, ~~who~~ truly suffered, was crucified, dead & buried, to *reconcile his Father to us* &c" — See the passage from *Edwards* on the atonement, in his work on redemption — See Watts Hymn 108, 2d book — "Come let us lift our joyful eyes" — This Hymn is in Professor's Porter's rhetorical book, & I presume in Winchell's book —

It is objected, *that* this is ~~made~~ spoken of as Xts *chief end*. The passage from Sprague's sermon in which the whole gospel is made to hinge on this doctrine of satisfaction is here in point —
Review 45 "*No other* obstacle". The sermon says "the *most formidable* obstacle" — page 39 —

Dr C's Notes on 1825 Sermon

Trenton-falls. June 2. 1827

My dear Sir—

I know you will be desirous to hear from me. I hope my absence has been useful to me, & think I am gaining strength. Mrs Channing seems to be decidedly benefited by travelling, so that my first object will probably be accomplished. I have made enquiries as to the state of religion. New York (the city) seems too much excited by this world's interests to admit of another excitement, & yet in such a city there must be many materials for what is called a revival, & I imagine that to produce one there is a leading object. Weekly prayers for this are encouraged through the whole country. In this region, the fanaticism which has lately raged is subsiding, & multitudes have courage enough to speak of it as they should. But the fact, that ~~it~~ such a state of things could exist so long, & that the mass of the people have submitted to the indignities which have been heaped on them by what are called the revival, may teach us, what we have been willing to overlook, the intellectual & moral degradation of the mass of the community. In one town, I heard of a minister saying to a respectable ~~wom~~ woman, rather advanced in years, "I see hell in your face". In another, one of these firebrands began his ministry in the church with saying" I am told this is a wicked place. There is a hell for wicked people, & I thank God ~~that~~ he has made a hell for wicked ~~pe~~ people". I heard these things from the most respectable people, as well as accounts of these ministers praying against individuals. Sometimes you hear of good replies made to these violent teachers. One young woman on being asked whether she had got religion said, "you had better ask my neighbours". Another on being asked whether she loved the the Lord Jesus Xt with all her heart & soul & strength, answered by asking another question "What is the first &

great commandment". I am grieved that men called ministers should so disgrace their profession but what grieves me vastly more is, that the community should be so sunk, so wanting in intelligence, self respect, & just views of religion as to endure such men. The call seems to me great for using means to spread light through the country. This can be done only by two means, men & books. There should be immediately a fund for spreading good tracts gratuitously. As to teachers, they cannot be procured in a day. I learn that the excesses here have done something to shake the usurpation of the clergy - but the clergy will reign as long as men are ignorant & wholly unused to thinking on religion. I feel more & more, how great a work is to be done in this enlightened country. To a superficial observer, the causes & agents now at work for enslaving & darkening the mind on the greatest of all subjects are more powerful than those which favour its liberation. I trust, that a deeper view would show that the power is on the side of truth & improvement — Yrs very affectly — W E Channing

Trenton N.Y. June 2

18 3/4

Rev. E. S. Gannett.

Boston

Mass—

June 7. 1827 Rev Dr Channing—
Revival Excesses in [illegible]
([illegible])

Boston June 21. 1827.

Dear Sir

I write at a line, & direct it at a venture to New York. that you may not think me negligent in regard to all my promises. You must have been surprised at not seeing the answer to the Review (which I am told Mr Wisner denies having written) advertised. I did very wrong in proposing to undertake it. the preparation necessary for the annual meeting of the Unitarian Association, which fell principally on me, occupied a great deal of time, & some ~~domestic~~ personal circumstances occurred at the same time to unfit me for such a labour. An ordination sermon, that I am to preach at Nashua next week, has engaged my thoughts, & I have permitted these things to suspend my attention to what ought to have engrossed it. I hope it is not too late to do what should be done. the excitement about the pamphit has subsided. & it appears to be ~~generally~~ by many forgotten – The Groton pamphlet is an object of more general interest & it is said a reply is in preparation to Mr Lowell –

Nothing has occurred since you left us, that would be new to you. The transactions of election week you have learnt from the papers. the meeting at Boylston Hall answered my highest expectations. there has been no serious sickness in the parish within my knowledge. and no death, excepting a child of Mr N. Appleton's. his youngest. A meeting of the the society was called from the pulpit last Sunday for the purpose of considering the propriety of changing the hour of P.M. service. Most of the proprietors remained, and though a large majority appeared to ~~favour~~ wish the change, it was deemed advisable to defer the decision till next sabbath. From what I learn this week, I think so much opposition is felt to the measure, ~~that~~ it will not be adopted. I ~~have~~ feel no personal interest in the matter. On the general question of expediency as to time of service, I ~~think~~ should strongly approve a change to a later hour, & believing this to be ~~the~~ the general sentiment in our society, I thought it my duty to make the suggestion as I did. Perhaps I did wrong. I can only say I will be wiser another time –

I learn with apprehension of your

labours in New York. and was only relieved by learning from your letter that you were stronger at Trenton than when you left Boston. I do most ardently hope that you will not through your own obedience to a desire of usefulness or through unavoidable circumstances, be prevented from deriving benefit to your health in this journey. The more I become acquainted with our parish, the more am I persuaded of the importance of your instructions to their religious improvement. I shall hope to see you in Boston, or to hear from you in Rhode Island in a fortnight from this time. A[illegible]ow me to offer my affectionate respects to Mrs Channi

Respectfy & gratefully

Yr friend

Ezra S. Gannett

BOSTON
JUN
21

Rev. William E. Channing D. D.

~~Care of [illegible] Esq.~~

~~[illegible]~~

June 21, 1827
Nothing further.
"Groton Result"

Boston July 25. 1827.

Revd Dr. Channing,

Dear Sir,

I Have been much engaged since my Return from Newport in making up the accounts of the Trust-fund; I find the Result a Dividend of Seven thousand Dollars — your proportion being seventeen hundred & fifty Dollars is carried to your Credit in my books.— Several days since I made an agreement to Loan Ten thousand Dollars for your account on Mortgage which I think a good loan, the papers are not yet completed, which prevents my sending you your account at this time.—

Several days since I wrote Judge Marchant requesting him to get an Estimate of the Expense of Repairing the House in Newport occupied by Mr. Perry.— I Have not as yet received an answer my own opinion is that the House will not stand many years without being new covered, I hope soon to hear, as I do not feel satisfied to Have the House Remain without Repairs any longer. —

Enclosed you have a

Receipt, which you will please to hand Miss Gibbs—

Mrs F. & my Daughter request me to present
their affectionate regards to yourself Mrs Channing & Miss
Gibbs, ~~[illegible]~~ — I Shall write you in a few days & forward
your account with Miss Gibbs,—

I am with Esteem
Your Obed't
Ebn Francis.

N.B. please to say to Miss Gibbs that I
have made a Deposit in the Hospital L. I. Co.
of 500 Dollars in conformity to her request.—

Anna Sends her love to Mary & wishes her to
see if she did not leave her Shawl at Portsmouth,

Revd Dr. Wm. E. Channing
Newport,
R. Island.

BOSTON
JUL
25

6

Sparks

Revd Dr Willm C. Channing
Newport.
R. Island.

Newport R. I. July 28th 1827

Rev Doct Channing
Dear Sir

We the undersigned, Citizens of this town, do most cordially, invite you, to visit this place on Sabbath days to preach to us, as often as your health & convenience, may admit:

Regretting the circumstance, that we can offer at present no more suitable a place, for Public Worship, than the Representative Hall, in the State House, which has been used on former occasions for that purpose

We are, Very Respectfully Yours &c

Chris. E. Robbins
W. A. Clarke
Wm M Allston
Wm Barber
Clem. P. Shearman
John C Clarke
George Hall
Solomon G Weaver
Jno Hammond
John B. Newton
+ Josiah C. Shaw

Atkinson & Reads
W. B. Cranston
John Barber
+ Charles Gyles
Peleg Clarke
B. Hazard
J Stevens
J. H. Barber
George Turner
Edwd. W. Lawton

Dutee J. Pearce
Daniel W Coggeshall
Wm Ennis Jr
J. H. Goodwin
L. Bowen
Nicholas Underwood
Edwin Wilbur
Robert Brown
A. W. Allen
Henry Cranston

James Taylor

Enoch Hazard

Rld Norman

J. Williams Jr

Moses Norman

Wm [illegible] Tilley

Isaac Gould

Geo. T. Weaver

Jos Martin

Robt. P. Lee

Thomas J. Peckham

Geo Stanhope

Joseph Joslen

John V. Hammett

John F. Tilley

W. Turner

Eleazer Sherman

Wm Ellery

W. H. Vernon

Michael Freeborn

Samuel Allen

Audley Clarke

B. Hazard

Boston Aug. 8. 1827

Dear Sir

Though you asked me to write you freely, I have not written for weeks, because I cd communicate no information that wd interest you, and I must either have indulged my egotism or wearied you with my ignorance & folly. Now however circumstances furnish matter for a letter. Of the parish you have probably heard from others. but ~~[illegible]~~ ~~[illegible]~~ perhaps not all wh. you wd like to know. There was very little sickness during the first part of the summer. Within a month several have died, Miss Porter, a sister-in-law of Mr Wheeler, who was partially deranged for years. Mrs Dawson whom you formerly knew as Mrs Iverson. She was sick a few days only, but she anticipated death & met it with calmness. As I first saw her when her recovery was thought to be impossible, & she then ~~requested~~ desired the baptism of her children. The rite was administered in her presence. I was requested to attend the funeral of a young man at the General Hospital, a son of Mrs Watson, who told me she once lived in your family, & was at that time admitted to our chh. Mrs Usher & Mrs Townsend, you will remember, were beneficiaries of our chh. They died last week, & seemed to me to leave in the minds of their friends a reasonable hope that the change was a good one for them - You have learnt from the papers the melancholy death of Wm Sturgis - It was a sore trial to his family - I never saw Judge Davis so much shaken. He loved this grandchild as his own son - Mrs Sturgis, for whom her friends feared so much on account of her peculiar temperament, endured the shock with wonderful composure, & has since appeared & conversed as a Christian shd. Mr Sturgis struggles with his feelings too much, & in his efforts to suppress them, are painful to behold - I cannot but hope the chastisement will be a means of producing deeper religious convictions than have hitherto been cherished - Few have merited such regret for their early departure as Wm Sturgis - He was distinguished for his intellectual gifts & acquisitions, but these were forgotten in the admiration wh his premature manliness, his unstained purity, & his happy exercise of the affections awakened - His young friends, who were numerous, are much impressed by the event - One other case of alarming sickness has occurred. Mr Geo Murdock was reduced by bleeding from the lungs, but is now able to journey -

In the course of the summer we have had a few such meetings as you proposed for rels. conversation - at Mrs Peabody's

at Miss Cotton's, at Miss Eliza Peabody's, at Mrs Codman's, & tomor-
row evg we shall meet at Mrs Smith's – they have been pleasant
I know not how profitable – There has been no increase in the
number of communicants. Miss Frances Lamb was proposed last
Sunday – I have conversed with several, who are desirous to unite
with us, but are delayed by scruples & feelings that they cannot
wholly dismiss – I saw Miss Mackay, & she told me she did not wish
to be urged on the subject – The state of mind in many of the
parish I think interesting – the deaths of Mr Bliss & Sturgis have im-
pressed a wide circle, & I find, among ladies particularly, a dispo-
sition to serious thought & conversation – Perhaps I am sanguine
but I believe the next winter may be an important sea
in exciting & directing the minds of many by religious truth
I rejoice I am not alone in this ministry – I am disheartened
even now, but if I did not feel that the people will have the
benefit of yr preaching & visits, I shd be in absolute despondency
for they wd be like sheep without a shepherd – Do you remem-
ber Sir, my mentioning to you a report I heard respecting Aug.
Pead Esqr? the same gentleman from whom I had the statement
told me last week, that a great ~~improve~~amendment had taken place –
there was occasion for the censure, & his friends spoke to him on
the subject, and with a happy effect – I have not preached
at home much this summer – Sunday before last I was at

Concord N. H. where they are gathering a Unit. Socy. with pretty good prospects of success. As I am often asked when I expect you, will you allow me to inquire when you shall leave the Island, whether for before you return in Octr.? I am glad you are not here now. The heat is intense, anxious as I know the people are to see you, & much as I wish them to have yr ministrations. yet

Rev. William E. Channing 1830

Newport.

R. I.

BOSTON

Aug 18 27

I cannot but hope you will remain at Portsmouth during the dog-days. With remembrances to yr family

I am, Sir, Very respy & yr friend E S Gannett

Rhode Island. Augt 11. 1827 –

My dear Sir – I thank you for your letter. Your account of yourself relieves me. I am always in fear that you will make efforts disproportioned to your strength, & it cheers me to hear that you are well. I have received good accounts of your labours. You have much to encourage you; & the promise of greater fruits of our joint labours may well animate us both – I have had an uncommonly good summer, I sometimes think almost too happy – In my seclusion, I forget perhaps too much the evils of the world which Xn philanthropy is called to contend with & ~~[illegible]~~ or mitigate. I open my mind to the benignant influences of nature, & employ it in tracing out those everlasting truths, which are one day to transform the –

over snow & sea, & almost persuade myself that this quiet contemplation was the element for which Providence intended me. I am now spending a little time on the sea shore, in the neighbourhood of two beaches, where I passed the happiest & most improving days of my boyhood & youth, & I hope it is good for the body as well as for the mind to be here. My return to Boston will be determined by the weather, & by what I shall judge to be my duty in regard to the people of Newport. Several of the inhabitants, from their own impulse, without ~~one~~ any intercourse with me, or without any solicitation from abroad, have sent me a letter urging me to preach to them in the court-house. I have felt that the service, though in some respects trying & painful, must not be declined, if I can perform it without injury to my health. I dare not however commence it immediately, for I find myself a little too much exhausted in a hot day, even in the little building where I talk on Sunday. I can better determine in a week or fortnight what I shall do - To plant a church in my native place, to be the instrument of introducing there nobler views of Xy, wd be to me an unspeakable happiness - But I pronounce myself nothing. If permitted, I would plant & water, but to God I leave the increase.

I am comforted by hearing from you such good accounts of the Sturgis family. I have feared for them & written them. I can hardly conceive of a heavier blow than this, taking all the circumstances into view. May a proportionate good result from it!! My love to my friends - Do write me freely & often -

Yr affectte friend
Wm E Channing -

NEWPORT
AUG
12
RHODE ISLAND

10

Revd E S Gannett,
Boston,
Mass-

Aug. 13. 1837 Dr Channing

Summer meditations

about himself
Good letter for memoir

Washer

133-134

1827

small print

Rhode Island. Aug. 12. 1829-

My dear Sir,-

I wrote you yesterday in answer to the former of your late letters, & you will probably receive that letter by the same mail which will take this. I this morning received your last of Augt 10: you were right in thinking that you should grieve me, & yet I am truly grateful to you for writing. I shall rejoice ~~you~~, if I can aid you in your struggle, a struggle to which no minister, I suppose, is wholly a stranger, though some suffer under it peculiarly. It is difficult for one to understand fully another's mind; & I well know that we may do injury by striving to allay in a friend apprehensions which we ought rather to strengthen, by ascribing to innocent infirmity what ought to be reproved as crime. I have, however, a very strong conviction, & I am bound to express it, that you suffer now from a morbid state of mind. That you have cause for humiliation, I doubt not - but I have nearly as undoubting a belief, that could you shake off most of your apprehensions & anxieties, you would be a better Christian; that they are trials to be overcome, not intimations to be obeyed. I found my belief at once on what I know of you, & what I know of human nature. Human nature is even more prone to groundless solicitude than to groundless hope. This is a general principle, which we are to apply in the treatment of others, & what is much more difficult, in managing our own minds. The fact, that others abandon themselves without cause, to desponding views of themselves, that spiritual gloom enters largely into the experience of ~~some~~ excellent individuals, is so often witnessed, that we may properly suspect the influence of the same principle in ourselves. ~~With~~ The cause we may not be able to explain. It seems to reside in our physical system, for every man, observant of himself, especially a dyspeptick, is conscious, under certain states of the body, of a tendency to utter despair, & of entire distrust of his own powers. May I say to you, that a person, accustomed to read the

signs of the physical & mental temperament,
~~can~~ could hardly see you, without suspecting some
tendency to excessive sensitiveness. In one parti-
cular, I have seen this infirmity. You have im-
agined yourself undervalued by those who have
~~the~~ highest impressions of your powers. Your ~~have~~
letters showed, what, I confess, I thought to be
subdued, a distrust of my sentiments towards you.
Ever since your settlement I have had a
growing conviction of your fitness for your work. I have
been struck with the activity & resources of your
mind. I have felt more & more, as if you
were becoming more than I have been ~~they~~ as
to my people — & ~~[illegible]~~ as if
my removal from them would hardly be
a calamity — yet, in the midst of these cheering
anticipations, I learn ~~that~~ you consider me as need-
ing much patience to endure my relation to
you. My respect for your character, my belief
that you were working out for yourself a better
course than I could prescribe, ~~&~~ my unwilling-
ness to interfere with or shackle an indepen-
dent mind, & let me add, much self-distrust, have led me to be sparing of counsel,
& now I apprehend that the conduct which has been
prompted by ~~a disposition to~~ sentiments of peculiar

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regard, has been wholly misinterpreted – But I will write no more. – ~~Your visit will be very acceptable. I am residing not at home, but in a farmer's house on the sea shore, & I do not know that I can get lodgings for you under the same roof ~~here~~ – but [illegible] probably ~~in~~ in a neighbouring house, where I think you can be accommodated.~~ Why will you not get a supply ~~for~~ & come here, stay next sunday, & preach to my flock in Portsmouth – I should be glad of rest – Believe me most truly your sincere & affectionate friend,

Wm E Channing –

Way 11

Rev. E. S. Gannett,
Boston,
Mass –

R.I. AUG 13

Aug. 18. 1827 Dr. Channing
ans'd Aug 17.
of T's Character
& discouragement

Your best course will be to go Newport. You will find a quiet house at Mrs Fry's – I am only a mile & half from the town, & my brother at Mr Ellery's will direct you to me.

c

R Island. Aug 15. 1829,

My dear Walter –

It is not convenient to me to pay your account at present – I have not forgotten, what I told you, that I would settle with you as soon as my finances would allow – I received your letter informing me of the death of young Sturgis, & write at once to his ~~father~~ parents & Judge Davis. How tremendous & confounding such events must have been to men who knew little or nothing of a ~~future~~ life. To me, instructed as I have been ~~from~~ in that sublime truth, the sudden removal of so gifted a mind serves to strengthen my conviction of it & to carry forward my mind with a new power. When the intellect seems gradually to ~~die~~ sink with the body, ~~or to suffer~~ we can more easily connect with it the idea of destruction. But the immediate extinction of a young, glowing soul is what my mind can hardly conceive. The mind is too mighty, the transition too immense, to be believed. I feel too that such a soul was fitted for incomparably nobler purposes than it had yet accomplished – I want another sphere for it. I see a proportion between it & another state of being – Immortality is a solution of difficulties which without it would be overwhelming. It gives a harmony to the intellectual system of things answering to what we see in the natural. Viewing such events as we are speaking of in this connexion, though they are still most affecting, they do not darken the universe, & ~~stir~~ call up within me a gloomy throng of doubts & fears as to its administration. I can still hope & confide – I wish you success in your care of Ellery. It seems to me that a parent can hardly propose any feature of the parental character of God more properly for imitation, than the patience of that Great Being. Without remitting or postponing exertion, we must be willing that the seed we plant should ripen slowly. I may say, imperceptibly. We must not be discouraged when the storm comes & seems to beats down the growth ~~which~~ ~~we have we~~ of days, months, perhaps years. Our self indulgence would accomplish at once the mightiest work perhaps in the universe, the rearing of an immortal spirit. ~~Hence~~ Perhaps we cannot advance ourselves more, than in subjecting ourselves to the discipline which a right discharge of parental duty requires — I have a deep ~~deficiency~~ sense of my own deficiencies, & might almost despair, were it not for the courage which religious principle breathes — I did not intend to fall on such grave themes when I began — ~~[illegible]~~ I am now at the beach, enjoying much — I find its roar more soothing than "street" of the great Babel". Dr Follen is in my neighbourhood, & will keep me from being soothed into sleep — My love to Mother & all who are dear to me —

Yr affecte brother

W. E. C —

corner
King
do 1.

NEWPORT
AUG
15
RHODE-ISLAND

W E C
Soac

10

Walter Channing. M.D.
Boston,
Mass.

1827

Dr W E Channing

c

R Island - Aug. 16 - 1829 -

My dear Sir -

I was glad to hear from you - & although you said nothing of your health, I presume it is improved - I shall be truly happy to see you here. You must come as soon as is convenient - for I may return to Boston the beginning of the next month, though I expect to stay till the middle. I am now residing on the seashore. You will stop at the farm where we ordinarily are; & if I am not there you will be brought to me. — I am glad you are writing. I have wanted to tell you how much gratification I received from your discourses on the epistles - They are full of wisdom & finely written - Go on & fulfil your vocation. My destiny as yet seems to be to form plans with little prospect of realizing them. Do

present my affectionate regards to Mrs D,
& to Miss Rotch. I have not much hope
of a visit to New Bedford – Should I do so,
I should feel Miss E Rotch's absence a
great privation.–

Very affectly

Yr friend & brother

W. E Channing –

NEWPORT
AUG
17
RHODE-ISLAND

Rev Mr Dewey
New Bedford
Mass.

W. Channing
pour moi
10
1827
+
On Sublimity
His destiny

Posible imagine that
character is determined
by the outward property they
possess or professions [illegible]
but these are deeper tests.
[illegible] with the [illegible]
[illegible] [illegible] they [illegible]
[illegible] them - [illegible]
pride [illegible]
[illegible] - [illegible]
undertakings -

present
& to c
of a ve
I shoul
great

R. Island. Augt 17 – 1827 –

My dear brother.

+ Your letter gave me much pleasure. + I almost envied you the happiness of continued activity, & of such exertions as show their fruits. Most of us hope we do good, but we live by faith rather than by sight. Now & then we have affecting proof that what seemed to us lost seed has struck root – & that our words have found their way far into men's minds. You, from the nature of the materials you work upon, to say nothing of your mode of working, see striking changes – I pray that they may be durable, & then your joy will be full. How do your intemperate patients come on? It is somewhat humiliating to think that a few grains of Ipecacuanha or Tartar emetic can do in a few days, what wisdom, eloquence & love cannot effect in years, Such seems to be the ~~first~~ mortifying fact at first blush - But it is not true. - The nauseous compound is not more powerful than mind - It indeed prevents intemperance - but it awakens no virtue. The man, whose ~~thirst~~ & craving yield to medicine, is no better man than before. He has not put forth more of moral power. One drunkard recovered by moral suasion, ~~by~~ has more moral worth than millions vomited into sobriety. Still it is a great, immense gain to make men sober at any rate, for ~~they be~~ in recovering intellect, they become subjects of moral means & are in a condition far more favourable to improvement. Let me know the results of your efforts. — I am still at this paradise, for such the Island ~~to~~ is to me. I mean paradise externally rather than internally. I ~~am~~ do not find refuge here from the great conflict of human nature, from the war of the "spirit against the flesh". But to some minds, quiet, retreat, brings advantages for that struggle

The divine principle within us seems to be called forth by the marks of the Divinity in the creation - & the religion of meditation, (not the highest religion but still not worthless,) is nourished - I am aware ~~that~~ ~~this~~ a virtue of wh leans so much on outward condition is not to be compared with that which wins its crown on the field of battle, & grows stronger by exposure - But we must ~~win~~ make our way as we can - & I trust, that a temporary shelter does not disgrace a soldier of J Xt. The effect of the quiet thought which I give myself here is, to make me more sensible to the thick darkness which overspreads the Xn world. I seem to discover as many errors in practical as in dogmatical religion. The false theology, wh has prevailed for ages, is burying us still in night - ~~or~~ of The corruptions which we are trying to expose in the popular system, are perhaps but superficial compared with those wh remain & which we all inherit. The true reformation, I apprehend, is yet to come - But enough! - I must descend to common things. Do you recollect ~~recommending~~ to me a flesh-brush, at Ashton's, long, somewhat curved, which I think Dr Warren recommended to you. I have found it a great good, & want another. Will you ask Ashton to put up one with care, to direct it to me ~~to~~ at Portsmouth, R Island, & will you hand it to our friend, Read, who sends me books &c very often by wagon, & ask him to send it immediately - - Our love to Mrs T - Yr brother W E Channing

Mr
gren
co

Dr Channing
1827 -

10

NEWPORT R. ISLAND
AUG
19

Rev. Dr Tuckerman,
Boston,
Mass.

1827 - Newport
Effects of deeds -
Retirement its
Influence -
True Reform
Paradise -

+

I desired you to send me a catalogue of a village library. I suppose you have wanted time - Can you put me in the way to get one - Cannot your boy Gary copy the catalogue of ~~the~~ Chelsea library? - Can you get any body else to send me a list?

Boston Aug. 17. 1827

Dear Sir

I have been disappointed in my purpose of visiting you this week - On Wednesday I could not leave home conveniently, & if I had gone yesterday, it w'd have been necessary for me to return immediately, as I am going to Haverhill tomorrow. I had promised to preach there next Sunday. They have dismissed their minister, & an attempt will be made, I fear without success, to settle a Unitarian. Mr Emerson & Mr Burnap will preach at Federal St. in a.m. & Mr. Motte in P.M. - I thank you Sir, for the kindness of your letter, & the sympathy you express in my feelings. Allow me to correct one impression that you seem to have received. I have never doubted the sincerity of those tokens of regard which you have shown me, I have only been influenced by my own convictions.

founded, as I think, on selfknowledge, & these convictions, which are necessarily stronger than any persuasions derived from ~~the~~ testimony of others, satisfy me that my friends, discerning my character from intimate acquaintance, cannot respect or esteem me. -

But I will not trouble you with language that may inadequately or unjustly represent my state of mind. - I hope to leave Boston for Newport on Tuesday morning, & shall do so, unless sickness in the parish or peculiar circumstances prevent. The only person now sick is a daughter of Mr Mason —

~~The~~ Pres. ~~Kirl~~ Kirkland is ill. - He has suffered from a paralysis ~~that~~ at first was slight, but its continuance for some days has alarmed his friends. - I am told ~~that~~ ~~he~~ Dr Jackson has forbidden his taking any part at commencement, even if he shd recover & I apprehend it is generally ~~thought~~ feared that his sickness will terminate his presidency –

With grateful respect & affection

Yr friend E Gannett –

I send by mail a letter which Prof Davis gave me, when I expected to see you this week & also a pamphlet by request of Dr Tuckerman –

Aug 17. 1827
[illegible]
[illegible] mind

6

Rev. William E. Channing D.D.
Newport-
Rhode Island-

Rhode-Island- Augt 23- 1827-

My dear Miss Sedgwick-

Did I not expect to be able to fill my sheet with more interesting matters, I would begin with telling you how long I have been intending to write you. The amount would be, that I have been almost cheated of my good purpose by postponing it, & that my procrastination has yielded to a new energy of will, of which I suppose you understand something by experience, & which, coming from no outward influence, seems to furnish an argument in favour of that great doctrine, ~~almost~~ the greatest in morals, I mean, that of a self determining power in man. — I wanted to write you to thank you for your late work. I have read it with great pleasure. I will not complain of you for laying out your chief strength on your heroines. A woman ought to know woman's hearts best, & what is more, woman has been so wronged, perhaps is still so, that her cause ought to be espoused by the gifted of her own sex. By the way, is it not one benefit of works of fiction, that they assert the rights & dignity of woman - show her importance - what she is capable of - what she is doing in her proper & retired sphere - In general history, your sex fill little space, & that little injures them - ~~yo~~ you have produced, to be sure, a few great queens; but I suspect you are none of you very proud of these mistresses of nations, & would not rest your cause on their policy or prowess. Out-door deeds are the province of history, & woman's light is in her home. I suspect not a few of our sex learn the power & beauty of the female character very much from fictitious delineations - so that you are contributing more to the spread of refined feeling & genuine chivalry by your books than you imagine - I was very much gratified by your success in giving at once such variety & such moral beauty to your heroines. You have not such narrow ideas of perfection as most moralists & theologians, who have an invariable mould into which every thing good must be cast. Nature is rich &

inexhaustible, & pours out her fine forms with every diversity of hue & outline – & the soul is even more rich & various than outward nature, has more of individuality, & when truly touched by pure & lofty feeling, "by the fire from heaven", manifests itself in new combinations or modifications of thought & emotion, such as the ordinary preacher never dreams of, & such as his narrow bigoted mode of estimating character makes him half-condemn – I think you have done nobly in this way – Your heroines are lofty & beautiful creations, but each with her own style of beauty, & all true & founded on nature – You seem to me to have touched ~~the~~ faults of [illegible] father with filial reverence – I have bee[illegible] lighted with your letters in this & your own work, that I have been half tempted to [illegible] mend to you an epistolary novel – On your plot, I think you have wasted some labour. You have rather crowded some parts with incident, & woven too complicated a web. There must be a great difficulty in making a good story, Scott almost uniformly fails – & I have ceased to look for it – In truth, I care so much for character, nature, sentiment, ~~that~~ I care very little about incidents, but as they show there — — My paper is ended, & I have one subject in which I wish to say more than I can — Dr Follen is now with me. A rumour has reached us of his being engaged to ~~other~~ our friend E L C — It is only rumour; but it has troubled me a little, for though I have a great regard for him, & think him a man of a noble mind, yet he is a foreigner — & although this is no crime, yet it ~~me~~ increases the solemn hazard a woman takes in marrying. Too much pains cannot be taken to ascertain the history, standing, connexions of such a man in his own country — I can encourage him to preach, for a church may throw off a minister, but a woman's tie is indissoluble — — Please to present my affectionate regards to your brother & sister — I have not given up the hope of seeing Stockbridge — Few places have such attractions. I shall be glad to hear from you — if you can write freely & with pleasure — Do not think yourself under any obligation to answer — I have so many sins of omission to answer for, that I am most lenient, when my letters are unanswered. Yrs affectly

W E Channing

12½

Miss Sedgwick,

to care of Theodore Sedgwick Esqr

Stockbridge

Mass.

NEWPORT RHODE ISLAND
AUG 24

W E Channing
August
1827

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-e -

To - Miss Sedgwick
To care of Theodore Sedgwick Esq
Stockbridge, Mass.

Rhode Island - Augt 23 - 1827

My dear Miss Sedgwick

Did I not expect to be able to fill my sheet with more interesting matters, I would begin with telling you how long I have been intending to write you. The amount would be, that I have been almost cheated of my good purpose by postponing it, and that my procrastination has yielded to a new energy of will, of which I suppose you understand something by experience, and which, coming from no outward influence, seems to furnish an argument in favour of that great doctorine, the greatest in morals, I mean that of a self determining power in man. I wanted to write you to thank you for your late work. I have read it with great pleasure. I will not complain of you for laying out your chief strength on your heroines. A woman ought to know woman's heart best, and what is more, woman has been so wronged, perhaps is still so, that her cause ought to be espoused by the gifted of her own sex. By the way, is it not one benefit of works of fiction, that they assert the rights & dignities of woman - show how importance - what she is capable of - what she is doing in her proper & retired sphere. In general history, your ~~fill little space,~~ sex fill little space, You have produced, to be sure, a few great queens; but I suspect you are none of you very proud of these mistresses of nations, & would not rest your cause on their policy or prowress. Out-door deeds are the province of history, and woman's light is in her home. I suspect not a few of our sex learn the power & beauty of the female character very much from ~~fictious deliniations~~ fictitious deliniations - so that you are contributing more to the spread of refined feeling & genuine chivalry by your books than you imagine - I was very much gratified by your success in giving it once such variety & such moral beauty to your heroines. You have not such narrow ideas of perfection as most moralists & theologians, who have an invariable mold into which everything good must be cast. Nature is rich & inexhaustible & pours out her fine forms with every diversity of hue & outline. And the soul is even more rich & various than outward nature, has more of individuality, & when truly touched by pure & lofty feeling, "by the fire from heaven," manifests itself in new combinations or modifications of thought & emotion, such as the ordinary preacher~~s~~ never dream of, and such as his narrow bigoted mode of estimating character makes him half condemn. I think you have done nobly in this way. Your heroines are lofty & beautiful creations, but each with her own style of beauty, & all true & founded in nature. You seem to me to have touched the thoughts of your father with filial reverence. I have been delighted with your letters in this & your former work , that I have been half tempted to recommend to you an epistolary novel. On your plot, I think you have wasted some labour. You have rather crowded some parts with incident, & woven too complicated a web. There must be a great difficulty in making a good story. Scott almost uniformly fails - & I have ceased to look for it. In truth, I care so much for character, nature, sentiment, that I care very little about incidents, but as they show these.

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Yrs Affect^{y}

W. E. Channing

R Island 24 Augt 1827-

My dear Sir-

I received yours in answer to mine & was encouraged by the general strain of it. I do feel a trust ~~that~~ a brighter light is to rise on your mind on this side the grave. I know the greatness of your difficulties & struggles, but I know too ~~that~~ you have no common resources of power- Let me say to you, what I have more than once said to your wife, that few minds have ~~done~~ communicated to mine such interesting & quickening views as yours. You do not perhaps understand, ~~has~~ what a strong, independent, original action has been going on in your own soul - & perhaps this is a consequence of your peculiar internal experience, which has made you crave, & almost forced you to seek, something more than the superficial & vulgar conceptions which satisfy the mass of men. You understand as few do what human nature is, what it was made for - You have learnt its greatness in conflict, perhaps the only school. I want you to put such confidence in these views, that you will reduce them to practice, that you will propose to yourself means of benefiting mankind founded on your conviction of what they may become, & of their present degraded condition. Your sentiments of liberty are truly noble, & I apprehend must be diffused or the ~~present~~ chains wh are now weighing down men's souls will ~~g~~ not be broken. I think, that they, to whom God has revealed something of his great work, the human soul, in whom this divine principle has put ~~f~~ itself forth enough to show its divine origin & end, should strive to lift the conceptions & aims of others. In summoning you to this noble labour, I do not forget your infirmities, your morbid self-distrust, your depressions - But I would ask, if acting on our purest ~~on~~ loftiest convictions is not the way to fix them ~~in the~~ within us - You have said,

& I doubt not with truth, that you speculate to
much & do too little. Has not the time for
doing come. I only wish you to form enterprize
as you have formed your general views from
your own mind, rather than from authority, to
aim at something worthy of yourself. I think, if
you had objects at once *clear* & noble, you
would not be easily torn from them. If I
mistake not, you would show a martyr's spir
if called to make great sacrifices to gene
ends. In truth, I have no fear for,
from outward opposition, if once you are engaged in what *your* *whole* soul pronounces
right. I rather believe, that such opposition
would give you peace within. I throw
out suggestions, rather than give advice.
I want that one, who in *thought* rises so
far above others, should *embody* that thought
in a course of noble action. My love to
your wife & children. I have left
my farm on the middle of island, & am

on the seashore, in a plain farmer's house for benefit of bathing, & sea-air — I cannot then ask a visit from you at my own home — but if you will come over, I may find you a lodging near — Very affect'y — W E Channing

it
or
down
& ...

10

Jonathan Phillips Esq.,
Boston,
Mass

NEWPORT R.I.
AUG
28

W. E. Channing
Aug. 24. 1827

Boston Augt 27. 1827.

Revd Wm E. Channing
Mrs Ruth G. Channing &
Miss Sarah Gibbs. —

I have this day recd a letter from Wm Marchant Esqr of Newport informing me that he had recd from Mr Vernon an offer of Fifteen hundred Dollars for the Stone Mill Lot in Newport.—

By the will of Mrs Gibbs it is necessary for me to have the consent of the major part of her Children before any Real Estate can be sold — The object of the present Letter is to obtain from you this consent if you should think it advisable — if you think otherwise you will of course object.— I presume that more money may be obtained from Mr Vernon, should you think it advis-able you can limit the price, or you may leave it with me — at present I think that Two thousand Dollars is as low as I should sell.—

I am with respect
Your Obed Servt
Ebn Francis.—

BOSTON AUG 24

10

Rev.d Doctor Wm. E. Channing

Newport

Rhode Island

E [illegible]

Boston Feb 6. 1827

Dear Sir

I think I once received yr consent to print yr tract "Objections to Unit. Xty. considered" as one of the series of the Unit. Assoc. tracts. At the last meeting of the Exec. Comm. it was "Voted that you be requested to permit its immediate publication, & to make any alterations wh you may think advisable". We hope you will make a few additions or so rewrite parts of it, that ~~we~~ it may have the attraction of novelty. We shall be glad to print it as it is, if you cannot alter it, but the words "amended & enlarged" on the title page wd give it a much more rapid sale. Will you allow me to make it a special request that you render us this service. If you will devote an hour or two this week to it, I shall consider it a personal favour. I send you a copy of the last edition by mail, as you may not have one with you.

I cannot refrain from making another request. Having the same object. Cannot you give ~~us~~ the Ex. Comm- one or more of your MS. sermons for publication. I do honestly believe you can in no way render more service to the cause of true religion. Our tracts are eagerly sought & widely read - and this whole summer we have been hindered & thwarted by the want of MSS. I may say without presumption for I have heard them, that you have many discourses both doctrinal & practical, which wd promote the interests of truth & piety if communicated to the public in this way. I beg you to think how much good you may do by complying with this request. You may be willing to publish parts of sermons, when other parts might seem less suitable - We want short tracts - four, six, or eight pages -

An important subject has been lately discussed among us - the practicability of fixing Mr Noyes, the translator of Job, at Cambridge as an instructor in the Theol. School - His department wd be the criticism of the O.T. & perhaps ecclesiastical history. He is thought to be excellently fitted for the former branch of instruction & it is believed he wd remain, if a permanent salary were offered, though it were moderate - perhaps 6 or 800 dollars - He has recd a call at Brookfield wh. he will probably accept, unless this situation shd be offered him - He must give his answer in three or four weeks - The subject was first seriously considered yesterday at the Wednesday eveg meeting & was the measure was approved. It may be difficult to effect the object in so short a time - but Dr Ware says, that may be accomplished by a sudden impulse wh. c. not be done in a tranquil state of things - A special meeting of the directors of the Theol School will be held tomorrow p.m. to consider the matter, It is possible that a personal application from them to or from the Faculty to some of the rich gentlemen in town Mr P. C. Brooks. Mr J. D. Williams &c. wd be successful in procuring 10 or 12 000 $ - As you feel a strong interest in the School. I believe you will regard this subject as worthy of attention & may be able to give some advice respecting it.

Our parish are well - Mr Wainwright's family have shown a just sense of religion under their peculiar bereavement - Mr Sewall of Brookline has lost his daughter Elizabeth who has been sick for some months - I saw them yesterday, & found them as we shd. expect, calm & resigned - I am obliged to write in haste & trust you will excuse whatever needs apology. Dr Follen tells me you have declined preaching in Newport & will be here in a week or two. Very resp.y & affect.y Yrs E S Gannett -

E S G
Sept 26. 1827 - Wants to publish
C in tracts for A.U.A.

BOSTON
SEP
7
MS

Rev William E. Channing D.D.
Newport -
Rhode Island.

R Island. Septr 17 - 1827 -

My dear Sir -

I did not receive until last Friday your pamphlets, nor have I yet found time to read them. After you left me, I gave it to be understood that I should not preach in Newport; but the anxiety to hear was so general, the disappointment so great, the cry so loud, that I was obliged to waive my objections. The two last Sundays I have preached to great numbers, & finding the excitement so considerable, I thought proper to write for both occasions,

16 that I ~~have~~ was not ~~be~~ at leisure
to attend to your request - especially
as I am busy in preparing an ar-
ticle for a periodical work - I
write now to say, that if the "Objections"
will do good, I shall be glad to have
you publish them - & I will make
any additions which may be thought
proper - but I have not read them,
& may not be the best judge of
what additions may be needed by the
public mind - Will you, or Ware, or Wal-
ker, or any body tell me what ob-
jections, not considered, need to be con-
sidered - I have never wished to
put my name to this pamphlet -
I shall spend this week here to
rest - for I need it - & refreshed,

I intend to be with you next week — I presume you have given up your western expedition — I am glad, for whilst I wish you to travel, I fear, you might be exposed to the complaints of the season in that region —

Very affect
W E Channing

NEWPORT
SEP
18
RHODE ISLAND

10

Rev.d Mr Gannett.
Boston,
(Mass-

Sep 19. 1827 Dr. W. E. C.

"Objections" tract

Newport - Sept 19 - 1827 -

Dear Brother.

I have written to one of the proprietors of the whale ship - & shall get an answer about the time of the boy's sailing. You say, the boy speaks of himself as healthy. I trust your own observation, & his mother's testimony corroborate this - Your present failure of strength may be a warning to you. But I have not as much confidence as you have in your power of keeping to your wise & virtuous purpose. The intemperate man, sinking after a fit of intoxication, resolves to abstain, & is sincere. The man of impulse, whether good or bad, may see ~~a pa~~ his own likeness -

Will you save me the trouble of writing a line to Jenks. He wants to publish my late sermon, & I am especially desirous that he should, for he will save me the trouble of re-writing what is almost illegible. I can do nothing about the sermon until my return. He wants too something for the Examiner, but I can undertake nothing ~~at present~~. I am giving myself at present more than usual relaxation. I wrote my late sermon under a failure of the digestive organs such as I have not had for some time, & the exertion of writing & preaching, though nothing under other circumstances, makes me willing to play the idler. Besides, I have now some great works pressing upon me. I have undertaken to look over what I have published, & make a selection for the press, & though I feel that I owe this to myself if ~~one~~ not to others, I yet feel an almost insuperable reluctance to look back & read over & put in order what I have written. I have something of the nature of the inferior animals in regard to my literary offspring. When once they have taken flight, I cast them off, & have

no desire of farther acquaintance — I have post-
poned this work, on account of its unpleasantness.
feeling unwilling to cloud my summer with it.
— I have just read the review in the
Examiner of the Calvinistical doctrine about
infants, & I find an increasing aversion to this
mode of controversy. What an example we
give to men of the world? Where will you
find more invective than among us Xns.
I know the matchless audacity of ~~some~~ of
our opponents. But do we help the public
to understand them by setting forth their
impudence & falsehoods? My wish is, to
expose doctrines most freely, but to let individ-
uals alone. We are no match for the ~~Recorder~~
the ~~Spirit of the Pilgrims~~) &c, in calling
names, in scoffs, & the like accom-
ments. I know the answer. Must unp-
pled men have the field to themselves? ~~Must~~
Must not good men defend themselves? Must
not ~~men~~ vice be called by its right name &c? In
all this there is truth, — but it seems to me
we have yet to learn the weapons which the
good must oppose to the bad. Virtue has not
learned her true tone yet. It is the tone

of conscious superiority, & this, I apprehend, is always calm, & expressive of unaffected dignity. It feels a strength in itself - & is not therefore disturbed by clamour. I can conceive of a tone of insulted virtue, which will be at once mild & awful, & will be felt by the multitude, though betraying no emotion - This we want. Who has it? When I conceive of this, & contrast with it the ordinary tone of controversy, I am dissatisfied with my friends - But do not tell them so - Yr friend & brother - W E C -

Rev. Dr Tuckerman,
Boston.

Dr. Channing. Sept. 1827.

Unwillingness to retract what he had written. Let it go -

Religious Controversy -

+ Extract under these heads -

pur
prep
to

c

+ Boston - Octr 1827 -

My dear friend -

I received your letter yesterday & hasten to reply. Among my gifts, I never considered that of counsel as holding a high place, & I have come to think that duty, is so far an individual thing, so dependent on the inward frame, ~~of~~ & on peculiarities which only he who has them know, that I have less solicitude than ever to be an adviser - In the present case however, there is one great, palpable consideration which forces itself on my mind so strongly that I venture ~~it~~ to suggest it - not that you have overlooked it - but perhaps you have not been aware of its importance - In forming any plan of.

life, it seems to me that health should be to you the first consideration. You have not been losing one or two years - but how little have you done compared with what might have been done. Would N Y in all probability give you better health? Then go. Go where you can get the use of your mind, for your mind is the great instrument you are to work with. ~~You~~ On this question, you alone can judge.

N Y will tax you less. Your stock of sermons, & the privilege of ~~exch~~ exchanges every sunday, will save you ~~&~~ very much from compulsory labour, & the interval of the afternoon between your sunday services will save you exhaustion. This however is not the chief consideration. If, as I think, you need more foreign excitement than I do, & than N B yields. The "great city" may prove a better cure for dyspepsy than all the materia medica. Here however you alone can judge – As to your fitness for N.Y. you have some admirable qualifications, & some deficiencies. It is more in my way perhaps to speak of the last. You are said not to have discovered sufficient interest in what are called pastoral offices. ~~At~~ At N Y they will want a minister to exert an influence out of the pulpit as well as in. One more deficiency is in your manner, which, some have thought would not have force enough for that meridian. On this point I have little difficulty, nor indeed on the first. I am willing to trust you any where! I think indeed of little but your health. I have borne, so long, the burden of that half-health, which makes a man unable to say whether he is sick or well, & which restrains all the soarings & continued efforts of the mind, that I earnestly desire your release from it —) I shall be truly glad to see you here — My affectionate regards to Mrs Dewey, & Miss Rotch — Very sincerely yr friend —

I am truly glad you are labouring on the letters. Finish them as soon as you can —

Rev. Mr Dewey,
New Bedford,
Mass

BOSTON

6

Dr. Channing
1827
Health
Single —

Boston. Novr 1 – 1827 –

Your letter of May last, my dear Miss Aiken, gave me great pleasure, peculiar pleasure. Your favourable opinion of the sermon I sent you was the more welcome, because that production has drawn upon me more angry criticism than any thing I have published. Your remarks & many other circumstances show me, that it is accomplishing its end. I feel very deeply how much religion is obstructed by low & false views of it, & if I can remove them in any degree, I shall think myself living for some purpose. The religious principle is, without doubt, the noblest tendency of our mind. Its office is to connect us with the Supreme Mind, & I do mourn, when I see it, as I often see it, perverted by wrong conceptions of its object, breaking the spirit, & making men abject in speech & conduct. I do not know, how greater good can be done, than by showing men the sublime purpose for which the capacity of religion was given, how it accords with reason & conscience, how it strengthens in particular the loftier principles & virtues, & gives the mind an impulse towards perfection. I want that this subject should be taken out of the hands of the (canting), who have disgusted you so much. How is it, that men of intellect & sensibility should ~~have~~ give up the noblest subject in the universe to technical theologians, who are degrading it by their narrow & mechanical mode of handling it. It sometimes amazes me, that religion, the science which treats of our highest relations & of the ultimate purpose of our being, should have fallen into disrepute, that it should be supposed to be the property of the clerical profession, & that the noblest minds should either not think of it or should satisfy themselves with the tame conceptions of their inferiours. I know no subject of such universal interest, so little technical & positive, so worthy of vigorous & enlarged minds, & until such minds regard it as their noblest province, & resist the usurpations of those who now make it a monopoly, I despair of any great progress of society in that class of thoughts, feelings, & virtues which constitutes the elevation of our nature.—

You are anxious to know something about the state of religious opinion here, how the different sects, how we get on without a religious establishment. We agree a good deal ~~with~~ with England. There is with us as with you, a degree of combination ~~of~~ among the sects which hold the antiquated theology against the spirit of im[illegible]vement. Perhaps one peculiarity of our sit[illegible]tion is, that these sects are striving to stem the progress of better opinions by what is called revivals, by which you are to understand universal excitements, seizing at once on a considerable portion of a congregation, produced chiefly by terrour & by a machinery, too complicated to ~~which could not~~ be described in a short letter, but which are ascribed to a special operation of the spirit of God. I may be be able to send you a printed account of them soon from an impartial hand. I have much to say about our religious establishment or no-establishment. The subject can hardly be understood in your country – & here a wise man will speak cautiously. One thing we have found, that the absence of an establishment is not synonymous with freedom, & that every where, men must contend for their rights if they would keep them –

Your sincere friend W E Channing

a

that

a

to

be

Miss Lucy Aikin,
Hampstead,
near
London

What is the authority of
Lingard's England –

c

Boston - Novr. 8. 1827 -

My dear friend -

Our common friend, E.L.C., showed me your letter written after the death of your sister. I thank God that he has given you such comfort in affliction. I had not the pleasure to know your sister, but by the conversation of friends; & I received from all, the impression of her character which your letter gave. There is something peculiarly interesting in the meek, quiet, silent virtue, which, like a still stream in a secluded spot, refreshes & cheers the retired walks of life. Such virtue gains in genuineness & simplicity what it loses in extent of influence. Human praise neither quickens nor debases it. It comes from the soul's own depths, from an inward im~~but~~pulse. Oh, how little do we, who live in the world's eye, know the extent to which human species suffers & sustains what are called our virtues. I love too to hear of such examples, for they teach me, that the goodness which is seen is the least part of what exists in the world, & that the sheltered home nourishes purer & lovelier graces than are laid open to the broad sun. Of such a friend you cannot speak as lost. Thanks to God, the virtue which streams from them partakes of the imperishableness of the Source. The removal of the good is to enlarge our views; & ~~if~~ as a country becomes more real to us, into which a beloved fr[illegible]d has taken up his residence, so the future world, when it has received our first, our dearest friends, should spread itself out before us in more vivid colouring, & become more the home of our hearts.

Your letter to me gave me great pleasure. It ~~gave~~ afforded me new proof, that you could give me something more than respect. There was a genuine tone of trust & freedom in it, which must continue. Do

write me, when the heart prompts, & tell me
how & what you think, & be assured you
will never be a more welcome correspondent
than when you lay open views & feelings,
which you know, will not altogether suit
my own. I want that they, who are ac-
customed to think on the most interesting
subjects, who want to rise more & more from
the instincts of their present conceptions, &
who truly love one another, should lay
in the mind freely — I was not
aware, how important my opinion
was on the subject of your book. One of
the lessons I am slow to learn, is, my power
over the happiness of others. I thought you,
not quite satiated, but certainly gratified to
the full, with the general admiration expressed
for your labours, & when I wrote you, it was ra-
ther to relieve my own mind than ~~to~~ in the
hope of giving much pleasure to yours. Farewell, my
dear friend - May the best blessings await you -
My affectionate regards to my Stockbridge
friends -

Yr sincere friend,
W E Channing

NOV
6

Pd

Miss Sedgwick,
care of Theodore Sedgwick Esq
Stockbridge,
Mass.

Dr Channing
Novr - 1827
referring to my
sisters death

on the death of
Mrs Pomeroy

C

To - Miss Sedgwick
care of Theodore Sedgwick Esq
Stockbridge, Mass.

Boston Novr 8 - 1827

My dear friend -

Our common friend E. L. C., showed me your letter written after the death of your sister. I thank God that he has given you such comfort in affliction. I had not the pleasure to know your sister, but by the conversation of friends; & I received from all, the impression of her character which your letter gave. There is something peculiarly interesting in the meek, quiet, silent virtue, which, like a still stream in a secluded spot, refreshes & cheers the retired walks of life. Such virtue gains in genuiness & simplicity what it loses in extent of influence. Human praise neither quickens nor debases it. It comes from the soul's own depths, from an inward impulse. Ah, how little do we, who live in the world's eye, know the extent to which human opinion influences & sustains what are called our virtues. I love to hear of such examples, for they teach me, that the goodness which is seen is the least part of what exists in the world, & that the sheltered home nourishes purer & lovelier graces than are laid open to the broad sun. Of such a friend you cannot speak as lost. Thanks to God, the virtue which streams from Him partakes of the imperishableness of the Source. The removal of the good is to enlarge our view; & as a country becomes more real to us, into which a beloved friend has taken up her residence, so the future world, when it has received our first, our dearest friends, should spread itself out before in more vivid colouring, & become more the home of our hearts.

Your letter to me gave me great pleasure. It afforded me new proof, that you could give me something more than respect. There was a genuine tone of trust & freedom in it, which must continue. Do write me, when the heart prompts, & tell me how & what you feel & be assured you will never be a more welcome correspondent than when you lay open views & feelings, which you know, will not altogether suit my own. I want that they, who are accustomed to think on the most interesting subjects, who want to rise more & more from the mistiness of their present conceptions, who truly love one~~another~~ another, should lay open the mind.

I was not aware how important my opinion was on the subject of your book. One of the lessons I am slow to learn, is, my power over the happiness of others. I thought you not quite satiated but certainly gratified to the full, with the general admiration expressed for your labours, & when I wrote you, it was rather to relieve my own mind than in the hope of giving much pleasure to yours. Farewell, my dear friend. May the best blessings await you. My affectionate regards to my Stockbridge friends.

Yr sincere friend,

W. E. Channing

New york 19 Decr. 1827.

My Dear Sir,

I duly received your letter of the 13, and should have replied to it in course could I have seen Mr. Hay & have obtained the information I wished respecting the subject of it but it was not until to day that I could find him sufficiently disengaged to attend to it — Both he and Mr. Day are of opinion that your interest as well as that of the heirs of Mr. Channing ought to be represented at the approaching sale of the mortgage & that it ought not to be permitted to be sacrificed — Mr. Bowditch is of the same & has written to Mr. Hay stating that he had written to Capt Barclay urging him to represent the interest of Mrs Channing & Mr. Bate — Whether Capt B. will take upon himself this responsibility or even unite in the purchase as far as his proportion of interest I know not but shall learn from Mr. D in the course of a few days as he intends to call on him —

Presuming that all the parties will concur the first point to be determined is how much ought to be bid for the property & this is not very easy as it is one of those speculations which may turn out very profitable or very bad —

The value at which it was estimated & the price at which it was bought in in Feb last by way of Mr. C you will find in the enclosed memorandum copied from one furnished me by Mr. Day — If it were worth that then it is worth as much more less the wear & tear of the good lady for one year for by all accounts she has all the appearance of living as long as any of her sisterhood at the race then — The estimate I think however is too high — if the family run it up to $8000 it will be enough — & if others will give this amount or more it will be best that they should have it — this is also the valuation that Mr. B has put on it — The second point is should the family not unite in the purchase what ought you & Mrs. Sarah to give for it — the answer is, that it will be worth as much to you as to them, consequently that you may bid up to the same amt.

as the sale will not take place before February say about the 10th I shall have time to examine the property and ascertain whether a fair rent is had for the buildings - if it should appear that they do not rent for their value the mortgage will of course be worth more & I will advise you accordingly —

Will it not be well for you to write to Mr J Channing & W. Ball requesting them to appoint some one here to represent them & unite in the purchase - there will be abundant time to hear from them if they do not delay their answer —

Yours truly

P.S. Since writing the above Capt. B has called on me he will join in the purchase as far as his own interest & that of Mrs Channing & Mr. Ball is concerned but will not interfere in that of Mr. Pell — I have also a letter from Miss Sarah requesting I would act for her - this I will do with great pleasure and will advise her accordingly by next Mail —

Revd W. E. Channing

Debt	$10000	9000
	700 Int	1700
	10700	10700

No 7	rents for $125 valued at $100 per ann		$1000	sold	$ 810."
8	"	"	1000	"	800."
9	"	"	1000	"	800."
10	"	"	1000	"	1005."
11	"	"	1000	"	1140."
12 13	vacant Lots		600	"	925."
Pier			Macomb	"	250."
No 0	owned by Corporation		do	"	310."
1	rents $25 valued at $10		300	"	235."
2	150	70	1200	"	800."
3 4 5	Ferries		Ferries		130."
					7205."

Bot by Macomb	560		
" Ferries	130	690	690
			$6515."

The whole rents for $900 fr wh deduct taxes & bonus

This estimate was made by Messrs. Catlin & Dey in Feby last & the property bought in by the latter on the 8. by name of Mr Channing — but as he died the 3. it was illegal & Mr Boudinot, would not confirm it —

NEWPORT
DEC
20

Rev. W. E. Channing
Boston

(Mowatt)

W H Russell—
Dec. 19. 1829—

Newyork 16 Jan 1828 –

Dear Sir

I duly received yours of the 5 with power of atty for the things pr Bayard it was in due form – I now hand you another, drafted by our friend Mr R. Sedgwick which you will please execute & return to me – I believe it is sufficiently full to enable me to represent you in all such interests of yours as I know of – tho it extends to your Bank Stk it cannot at present be used in relation to it, as the Stock does not stand in your name but in that of Mr E. Francis – the merchants Bk Stk is also in the name of Nevins & Willis Stock Brokers of this place; whether this latter transfer was in consequence of a sale to them I know not but presume it was for I think they are not the agents of Mr F. but on this point that gentleman will inform you – Supposing that you have still an interest in these Co what advantage is it to you that it as well as the American Stk should stand in the name of others – there certainly can be none – would it not then be best because safest, that they should appear in your own and that you should have the control of your own property – as it now stands you have no more power over it than the man in the moon consequently the enclosed paper cannot answer your wishes as to that object –

The affair of the mortgage remains as it was – nothing had been heard from Mr Pell when I last saw Capt. Dauday, which was a few days since – Capt. D. does not think it necessary to write to Mrs Channing as he is already sufficiently empowered to represent her as well as Mrs Pell –

Yours truly

W. W. Russel

Revd W. E. Channing

18¾

Revd W. E. Channing
Boston -

NEW-YORK
JAN
17

W W Russel -
Jan 16. 1828

1828
MAR 6
&
Mar. 10 V

My dear Sir —

I send the enclosed, without waiting to copy it, because I felt the subject to require immediate attention, & the labour of copying it, in my present state, would delay the transmission of it for a day or two or more. I mention this, because when you have made what use of it you wish, I should like to have it sent me, that I might then copy or keep it — I wish it to be shown to Judge Jackson, if you see fit, & to any other member of the Corporation or any other friends, to whom it may be useful to refer it — When you have ~~thought~~ & talked more of the matter, I should be pleased to see you — Very respectfully

Yrs

W E Channing —

Monday —

+
Letter on
Medical
School
Copy a part –

Hon. John Lowell.
Fayette Place –

Boston. March 6. 1828

My dear Sir -

I have been intending for a week & more to write you on the subject of the Theological Institution at Cambridge - but a lassitude of body, extending to the mind, has made me shrink from an effort, which as I felt, demanded ~~much~~ some thought & might ~~would~~ excite much feeling. I believe it best to wait no longer, though I am not very well fitted for the task.

We all of us feel that the Theological Institution has not as yet answered our expectations. We hoped, as one of the principal benefits of its new organization. That it would become an object of distinct attention, deep interest & liberal patronage to the community. We aimed to sever it as much as possible from the College, that those who think little of literature & much of religion, might make it their care. That the institution has corresponded to these hopes, we cannot say. It has done much. It has produced higher results than any similar institution. It has repaid liberally the patronage which it has received. But that patronage has been scanty in proportion to its claims, nor have our churches learned as yet to look towards it as the establishment on which their prosperity & edification mainly depend.

Before I proceed to suggest the chief immediate cause of ~~the [illegible]~~ ~~disappointment~~ this state of things, I would observe, ~~that~~ the Institution has suffered as I apprehend through the want of sufficiently elevated views & purposes, even on the part of its best friends. We have not understood with sufficient distinctness what it may & should be, nor purposed to make it the instrument of the vast benefits which it may confer. As a general rule, an Institution ~~as~~ will not flourish, which does not seem to its managers capable of great results, & which they are not determined to make eminent among similar establishments. I apprehend we have wronged our school, by not rising to ~~put~~ true & large conceptions of it. To my apprehension, a theological institution founded on truly liberal principles, on a real not ~~mere~~ pretended respect for private judgment & for ~~the~~ rights of the understanding, is one of the greatest improvements of our ~~times~~ age. I know no sign of the times so propitious to Christianity. I lay it down, as a plain principle ~~[illegible]~~, that unless the progress in religious truth bear some proportion to the general progress of the intellect, religion will lose its hold on the highest minds, & no great knowledge of the ecclesiastical & political history of Europe seems necessary to satisfy us, that Christianity cannot have come to us in that purity which is required to secure to it the enlightened homage of improving communities. I consider the cause of Christ, the cause of human piety & virtue & happiness, as connected ~~dependent~~ most intimately with ~~[illegible]~~ the principle of free enquiry on which our Institution is founded. Nor do I regard this School ~~it~~ as ~~only~~ important only to religion. I cannot but give it a high place among our means of intellectual progress. The manly & independent tone of thinking, & the eager culture of all the faculties, by which this part of our country is characterized, seem to me to be owing in a great measure to our religious liberty, to the encouragement given to the mind to seek truth & the highest truth for itself; nor would any thing do more to degrade us, to rob us of our intellectual distinction, than the loss of that free & generous spirit, of which our theological institution is at once the effect & the cause. You see from these remarks the great importance which I attach to this school. I know nothing among us which is to do more for the mind; & I see nothing to ~~obstruct~~ prevent its growth. ~~[illegible]~~. I believe that, if well conducted, it will gradually command extensive resources; & I think so, because it is conformed to the principles of the human mind, & to the growing spirit of the civilized world. We should not be willing that such an establishment should be inferior to others. We should desire & propose for it the first rank. I apprehend however that we have not been sufficiently inclined or accustomed to view it on this broad scale. We have thought too much of its temporary & local influences, & overlooked the high purposes which it is to accomplish. Its importance, & capacities ~~[illegible]~~ have not been weighed enough ~~by~~ even by its warmest friend, & I consider our error in this point as ~~the main~~ a great cause of its having failed to answer our wishes –

omit the remainder of the letter

— There is however a more immediate cause, which I have particularly in view in this letter, & about which it is time to think seriously & speak freely. I refer to the misunderstanding between the Corporation & the Directors. It is deeply to be lamented, that men, of such excellence of character, soundness of judgment, & purity of purpose, should differ so widely in their views of this subject. But one of the trials of the present state is the want of agreement among the good, & this sometimes seems to work more evil than the coalitions of the bad. I have hoped, that our friends in the two boards, as they have so many points of sympathy, might agree in some principles or arrangements, which ~~might~~ would secure to each the efficiency & the modes of action in relation to the institution, which they respectively claim or desire. But I am compelled to say, that I have less & less hope of that cordial agreement & harmonious agency, on which the well-being of the Institution rests. I have come to this conclusion reluctantly; I have again & again resolved to urge you to act the part of a common friend & mediator. ~~as by~~ in the hope that by conciliatory explanations you might remove ~~th~~ the ground of difficulty. I was even vain enough to think that I might do something in this way myself. But I begin to think that there are obstacles, too serious at least for my weakness to overcome; & fear that we have not only temporary divisions to heal; but that there are deep causes of future division, which no human ingenuity can remove, &

which make the present organization of the school a doubtful good. I feel, that this is a painful topick, & to some of us, who were active in devising this plan, not a little mortifying. But nothing is gained by shutting our eyes; & I speak the more plainly, because I have to do with those, who will consult their own judgments, instead of yielding themselves to mine -

~~I can explain my views, by recalling to your minds the considerations & principles on which the new organization was founded. Our great object was to connect with the Theological Institution a body of intelligent & good men, who should espouse its interests~~

The nature & extent of the difficulty between the Corporation & Directors can best be apprehended, by recurring to the principles on which the new organization of the School was founded. Our whole hope from that organization rested on the Directors; & the present misunderstanding between the two boards is most serious, because it threatens to deprive the Institution of that important influence. Our great object was to connect with the Theological School a body of intelligent & good men, who should espouse its interests with their whole hearts, & should hold it up to our religious friends in the community as worthy of munificent patronage. We felt & said again & again, that in the hands of the Corporation it would not grow, or answer the demands of of our churches; but that in other hands it might become a noble institution. To give the Directors a strong interest in it, we felt the importance of giving them a great power over it, of putting it mainly into their hands, of making them responsible for it. We understood that the Corporation would exercise over it only a visitatorial power, for the purpose of repressing great abuses, or of preventing measures injurious to the College, should such unhappily need their interposition. It was particularly understood that the Directors were to use all fit means for raising monies, & were to hold, manage & appropriate them for the benefit of the institution, subject to the general supervision which was reserved ~~for~~ to the Corporation. Such were the principles of the new organization. They are undoubtedly fresh in your mind. My recollections on these points are clear, & they are confirmed by the Constitution & all the documents of which I have any knowledge.

Now comes the difficulty. The Directors, considering the accumulation & management of funds as among their principal objects & duties, proceeded at once to seek an act of incorporation, in the belief ~~that~~ this was necessary to the discharge of this part of their function. They expected confidently the aid & cooperation of the other Board. The Corporation however now refuses all aid, & resists the measures in a manner which makes it impracticable. Of the steps or processes by which the Corporation have arrived at this decision, I ~~say~~ need say nothing, & of their motives you & I can have but one opinion. My only concern at present is with the *fact*. The two boards are at variance on a point, which seems to the Directors of vital importance; & these gentlemen, discouraged by What they they deem an unwillingness in the Corporation to aid them in their most important objects, want spirit for exertion, & are disposed to abandon the school. The Directors, on whose efficiency we placed our chief hope, think themselves useless & are gradually deserting us.

I have not said all. I have not stated the whole difficulty. Did the misunderstanding ~~misapprehensions of~~ between the two boards turn on a single point, did they differ simply as to an act of incorporation, whilst agreeing as to the efficiency which should belong to the Directors, the evil would admit a remedy. But I ~~admit~~ imagine, that a deeper cause is working, which has only begun to manifest itself in this affair of incorporation. I may err. I wish to be considered not as speaking with positive-ness, but as giving the impression which a variety of circumstances have made on my mind. Still I speak freely, because on this great subject, it is important to compare thoughts, & to see things in their true light. I apprehend then that the Corporation have no desire to be connected with so prosperous, rich & powerful a body as the Directors were intended to be. They ~~have~~ fear, from the principles of human nature, that ~~the~~ serious & alarming collisions may arise between themselves, or their successors & a board ~~[illegible] influential~~ possessing so much influence. They fear that strength may beget a ~~disposition to~~ spirit of encroachment. They begin to question the wisdom of the last organization, & are disposed to give to the new constitution as narrow a construction as it may bear. Such, I fear, are the views & feelings of the Corporation, &, if I am right, who does not see, that the seeds of jealousy & disunion are already sown, which time, instead of killing, will only mature? In these remarks I mean not to throw blame on any. I do not intend to question the wisdom of the views of the Corporation, if they are such as I suppose. I am not discussing now the soundness of the opinions of either party. I am looking simply at *facts*. I wish to know the true relations of the boards to ~~the~~ each other. If I am right, 18 the Corporation have views of their duty to the College, which will not dispose them to give to the Directors the energy & efficiency required ~~to~~ by the condition, wants & best interests of the school.

Such being the state of the case, (unless a partial view has misled me) the question now comes, What is the remedy? How shall the Institution enjoy the benefits proposed by the last organization? On this subject, I would speak with caution. I would throw out thoughts for the deliberation of wiser minds, rather than announce any settled conviction. To me then it appears at present, that if the Institution can be separated from

~~from~~ the College, & at the same time enjoy, through some unexceptionable arrangement, a good part of the aid which ~~it~~ is now afforded by the latter, much of the present difficulties may be avoided & many advantages secured. You know that this separation was proposed in the first instance. You always favoured it. Can it not be made now? We have a motive in the recent experiment, which may well justify considerable effort. Had I time I might enlarge on ~~many~~ the benefits of this measure. 1st The collision between the two boards would cease. 2d. The Board of Directors, left free & unfettered, may be expected to devote themselves to their object with new energy. 3d. The College would then become more purely a literary institution. Many of its ~~un~~friends are desirous that it should be less a theological one, or that it should have no distinction but ~~that~~ of a liberal spirit. ~~I~~We none of us ~~have no~~ desire ~~that~~ a college should be used as a sectarian instrument. 4. A measure of this kind seems to me important to the Corporation. I cannot but ~~feel~~ fear; that that body are receding from the compact made ~~with~~ by them ~~by~~ with the Theological Society & ~~the~~ board of directors. I do not speak of a legal compact, or of one which can be enforced in our courts, but of one equally binding. ~~[illegible]~~.

They are, I fear, disappointing the expectations which they deliberately excited. I feel indeed the difficulty of their situation. I know that they are looking with sincerity to the best interests of their College. Still it is an unhappiness to have contracted interfering obligations, & to seem to sacrifice one or another. I should rejoice in some expedient, by which they may be released from claims, which, as I apprehend, they cannot in their present state of mind easily satisfy.

My plan would be that the Theological society, their Trustees, Directors, & funds should be separated from College. How this is to be accomplished I cannot point out. You & Judge

Jackson can ~~accomplish~~ effect it, if any body can. I submit these remarks to your better judgment. My own inexperience in common affairs makes me diffident in suggesting ~~expedients~~ my views to such men as yourself & Judge Jackson. My habits, my character, my health, all prompt me to retire from active life, & to serve mankind, if I can, by the quiet exercise of my faculties. Still something is expected from me, & I feel a peculiar responsibility in regard to the Theological Institution & a peculiar interest in it, in consequence of the ~~[illegible]~~ part which I took in its formation. I regard it too as a noble institution, through which the highest blessings may be derived to ourselves & posterity. I have taken ~~occasion~~ the liberty therefore to trouble you with this long letter, & shall rejoice if any thing now said may serve the cause which ~~both~~ of us I have so much at heart.

Very respectfully
Yr friend
Wm E Channing -

Hon John Lowell -

Boston. April 1. 1828 -

My dear Miss Sedgwick -

A good opportunity often comes in aid of other motives to induce a speedy reply & you must charge to this & not to your virtues as a correspondent this answer to your last. It seems that you understood our friend Eliza better than I did. Perhaps I should say, you better understood woman's [illegible]. It seems she gave herself away without any of the fear which, I thought, so much courage would be needed to overcome. I trust she is to be truly happy, I mean, according to the measure of happiness granted to the good in this state. I like the Dr much. I have seen more of him than almost any body - & if he has not a noble

& pure spirit - I shall be most grievously disappointed. His history, as it has been given to us in the papers, seems to me to receive confirmation from his character - which seems to have been formed in the school of self-sacrifice for great objects. Still I think E's friends should institute careful enquiries into his history, connexions &c - I admire her entire confidence, & I believe it merited - Still this frail nature of ours makes us tremble even for long-tried worth, & is it wrong, when a woman is to be confided to one comparatively a stranger, to seek every testimony of his claims to this highest trust? What says a woman's heart to this? Is our trust in what our wisdom calls unambiguous expressions of a noble spirit, to reject all foreign profs? - I ask, for I have thought fit to give some counsel on this point, which may not be altogether acceptable - I do not mean, counsel to E. Ch ro. Her sweet, blessed confidence I would not disturb for the world -

On another subject can you give me any light - We are carrying on a warm controversy here about the monitorial system of instruction. New York is quoted by both parties, & some say, the system has disappointed its friends there. Your brother is a trustee, I think, of the high school - I want his opinion, which I know will be impartial -

Some have expressed a wish that you would write a memoir of Judge Howe. I wish it. He was in my estimation not surpassed by any, among us, taking into view his intellectual & moral qualities. I should think his writings merit perman some animating testimonies to her own powers, & to moral & religious principle. You knew him - Can you not perpetuate his life & influence on earth - My love to Elizabeth, & regard to yr brother - very affectly -

W E Channing

Doctor Channing vid
April
1825

Miss Sedgwick.
New York -

Boston, 13 May 1828. Recd of the Revd Ezra
S. Gannett a Certificate of one Share
of the original Subscription for erecting
the South Congregational Church, which
share belongs to Revd Doct. Channing, and
which I am to invest in part pay-
ment for the same pew, in which I
invest my own stock, & as soon as
the pew is sold, I will account for
the proceeds of said Share, & will take
charge of the pew in the mean time; —

Henry H. Fuller

W. E Channing
James Read
H. M. Hayes
H. H. Fuller
H. J. Howe

} pd. each $100. & took a pew together viz.
No 51, in the broad aisle, valued at $490.
It has been twice offered for sale at auction,
once lately, but no bids being made, it
still belongs to the original proprietors,
& will be sold for their benefit when-
ever this can be advantageously done.

Jany 24. 1843

To Wm Alexander Esq - Great Yarmouth - Eng -

Boston May 31 - 1828 -

My dear Sir,

I fear that you suppose that the letter which you wrote me a year ago did not reach me - It did & I have no sufficient excuse for not answering it - I can give however some explanation of my negligence - I was absent from ~~the~~ Boston when I received your letter & did not return for three or four months - In that time the letter passed very much from my my mind, & as the small parcel which accompanied it for Mrs Linsted did not reach me, my attention to it was not recalled. I met with it in looking over my papers not long ago, & having now obtained the information you requested about Mr Linsted - I send an answer in the hope that it may do something to expiate my remissness - I learn that Mrs Linsted died last summer during my absence so that I could not have seen her. A friend who assisted the family tells me that she enjoyed much tranquillity of mind in her last sickness - Her husband with a large family of I think twelve children, found the means of support in the city inadequate & felt the difficulty of finding good situations for the children & last autumn removed to a village about 140 miles Westward named Great Barrington. Here he has married a widow with three children two of whom are not at home, & has taken an inn which he fears will not support him. He has found good places for some of his children. I learn that his narrow circumstances have occasionally compelled him to receive charitable aid & that he has had a large measure of suffering. But a ~~large m~~ gentleman who probably knows more of him than any one else speaks of him as an upright & estimable man. I shall probably visit soon the part of the country where he is & will enquire about him.

I thank you for the proof you give me that my writings have done some good in England. I shall be truly glad if any thing which I do may strengthen the sympathies between our countries. Nations which have one origin, one language, one literature, & the same great principles of civil & religious liberty, ought to rise above the narrow & exclusive feekings, which divided communities in barbarous ages—& to regard themselves as called to union of efforts for the great & universal cause of human improvement, uncorrup~~ted~~ Christianity & liberty— I ask your acceptance of two pamphlets accompanying this—

Very truly

Yrs Wm E Channing"

1828
June
C

not for yourself, but for others — I am in haste — Write when you can — Come when you can ±/ Your friendship is among my great blessings — I was about to say, earthly blessings, but Xn friendship is of heavenly blessings. Present my affectionate regards to Mrs G & your children.

Truly
Yr broth. & friend
Wm E Channing

Direct to Newport.

Dr Channing
June 1828

+ Christian friendship

Rev. Dr Tuckerman,
Boston

+ c

Boston June 2 - 1828 -

Dear Mrs Baillie

I thank you for the kind letter in which you speak of receiving one of my pamphlets. It is a great happiness to me to be assured of the sympathy & approbation of those who have distinguished themselves by high powers nobly applied. Yr name has long been familiar to me, & I little thought when I read yr Series &c perhaps twenty years ago or more, that I was one day to correspond with its author as a friend. Begin + There was one part of yr letter which gave me peculiar pleasure, that in which you speak of the favour which my discourse on the evidences of Christianity has found in England. I pretend not to be indifferent to literary reputation but I hope I may say that the thought of contributing any thing to a more intelligent reception, & to more generous views of our religion is dearer to me than any human praise. Yr letter gives me reason to think that you accord with me not perhaps in my peculiarities of faith (for of these you say nothing) but in the conviction that Christianity is often injured by narrow & degrading modes of exhibiting it, & that its generous character & ennobling influence are very imperfectly understood. Allow me to say that I ~~have~~ take ~~[illegible]~~ the more pleasure in making these inferences as to yr state of mind (because yr sex with all their merits (& therefore above praise) have had their full share in fixing the present low standard of religion by the ease with wh they have given up their minds to be awed & formed by vulgar & menacing teachers — I do hail the marks of intellectual freedom & moral courage in yr sex with peculiar hope, for woman, through her maternal & social influence must always act on the religion of a community with great power: & if subdued by an illiberal & irrational faith she will do much to spread the infection around her. I speak to you freely for you have encouraged me ~~to so~~ to do so, & the more freely because, if you agree with me as far as I suppose, I shd rejoice to enlist you in what seems to me the greatest cause on earth. Do not imagine that I wd draw you into sectarian warfare I wd have you bear yr public testimony to Christianity, as a religion of benignant aspect, of a liberal spirit, of lofty purposes, given to free & enlarge ~~the~~ the intellect to form a higher ~~order~~ of character, a filial & elevating piety, & an unbounded charity, & to endue the will with invincible strength in well-doing. I want our religion to be taken out of the hands of technical professional men, who look at it thro the mists of of the dark ages. It is the property not of priests, but of the human race, & every superior mind may & should do something towards asserting its celestial dignity. My zeal has carried me to the end of my sheet. When I began, I intended to say as much of literature as religion. You will not think me an exclusive for confining myself so much to the latter. To me they are kindred interests, & the divorce between them is one of the bad signs of the time. It will always gratify me highly to hear from you. With great respect

Yr friend
W E Channing

c

+ Portsmouth (R. I.) June 18. 1828

+ Over the page —

My dear sir —

It seems as if the pleasure which I have long promised myself of visiting Berkshire is not to be realised very soon. I wrote you of my desire to bring Mrs Channing with me. Indeed her health became more & more the object of my proposed movements; for the winter, without bringing severe sickness, had left her enfeebled. Unhappily the exertions of removing our family from Boston to this place were too much for her — & she arrived here a few days ago quite unequal to the fatigues of a journey. She was anxious that I should give up my plans, but I feel that I ought to stay where I am, & give her & myself such exercise as will build her up — After this failure, I will lay no future plans, but let the morrow take care of itself. Having relinquished my Berkshire visit, I thought it best not to go N Y to the ordination, as I could spend no time there or next to none, & I thought ~~that~~ I might do more good there in the autumn: So I seem fixed for two or three months to my native island. I wish all could find as delightful a retreat. I may run over to New Bedford - but that will probably be my limit. I find that a preacher from N B whose name is pronounced as if it were spelt Sullings has been on our island, & produced a great awakening in that part where you found me residing, near the sea shore; & he is preaching in my neighbourhood. I hope that Mr Martyndas influence has preserved him from gross fanaticism. The people here want to be awakened certainly; but they have passed through the ordinary process of revivals without much apparent benefit. I feel more & more, that the common people need to be protected against these modes of assault, by having some more distinct, & thorough notions of what religion or virtue is, than perhaps any of us have yet given. The identity of religion & universal goodness is what they have hardly dreamt of. You have expressed some of the best views on the subject which I have heard. & if your intellect will work in spite of your plans of repose, perhaps it could not find a more useful topick. My mind turns much on the general question, what can be done for the scattering of the present darkness? I think, I see more & more, ~~& the insufficiency, may I not say~~ that the ministry as at present exercised though on the whole a good, is sadly defective. ~~the wrong~~ ~~the badness of the ministry as it is at present exercised~~ ~~though with a preponderance of good.~~ What would be the result of a superiour man, not of the clergy, giving a course of lectures on the teaching of Jesus, just as he would give one on the ~~doc~~ philosophy of Socrates or Plato? Can we not take this subject ~~a~~ out of the hands of ministers? Can not the higher minds be made to feel that

Christianity belongs to them as truly as to the priest; & that they disgrace & degrade themselves by getting their ideas of it from "our order" so exclusively. Cannot learned men come to Christianity, just as to any other system, for the purpose of ~~learning~~ ascertaining what it is? I have only left myself room to add my sincere regard to Mrs Dewey & the other members of your family — Yr affectte friend W. E. Channing.

12½ Paid

Dewey,
Sheffield,
Mass.

PAID

NEWPORT RHODE ISLAND
JUL 9

Dr. Channing
1828
Revivals
Lay-Preachers

send

Portsmouth N.H. June 27. 1828

Dear Brother

I thank you for your letter. It was very comforting. Whatever good offices you can do to our friend, Mr G, I shall consider as done to myself. He has great capacities of usefulness, & I mourn to see them so often impaired —

You speak of your sufferings from preaching for Mr Ware — You deserve to suffer — you knew yourself unequal to this labour — & I wonder you can do it without self-reproach — for it is defrauding the poor, & those who employ you to instruct the poor. You have no right to use your strength in this way. It is sacred to another purpose. I thought you had strength enough to say no in a clear case of duty. I could have been amused ~~for~~ with your account of your conversation (~~at the buffet~~) with Dr B had he spared his compliments at the end. "You are an honest man." To me there is an insolence in this conception of honesty to

~~[illegible]~~ us, a [illegible]. These exclusive pretenders to piety seem to think, that they ~~are~~ conferring a great favour by admitting that we are not unprincipled. You performed your part to admiration. When will men, who hold great truth, feel what they owe to it, & meet the assumptions of others with a righteous confidence— I fear you will think; I am somewhat of belligerent in my feelings— I was never calmer— & should not have thought of religious controversy but for your letter — I saw, in a published account of a visit to the "house for juvenile offenders", that Mr Wells in examining the young boys, performed with them a religious exercise, as he did when we were present— I dislike this much. Religion should never be made an exhibition. Worship is for God, not strangers. I think the evil is great; that I want you ~~to~~ speak to Mr W— I have read Walker's Election sermon— What bad taste, & what a sinking beneath the dignity of

the pulpit in the introduction to it —
State I find fault — & here shall I
get into a more complacent strain. I will
speak of you, & your labours among the
poor. Enviable lot! favoured servant
of God! I thank him for the means &
blessing he affords you — May he temper
your zeal with wisdom, & strengthen you
awaken other souls to the duty of doing
good — I wish you to come &
see me, when a visit will do you most
good — If you can conveniently give me
a line, it will be well, for sometimes
our house is full, though seldom — But
this is not necessary — I hope Ware
doing well — I have just written
~~long~~ letter to Mrs Codman, which I wish
she would let you read, when you call on her. Give me your opinion of it
~~you to read &~~ — affectionate re-
Mrs C joins with me in affectionate re-
gards to Mrs T & yourself —

Yr true friend
W E C.

Dr Channing
1828

Rev. Dr Tuckerman.

Boston.

Mrs Rogers-

1828-

Plain Reproof-

+ Indignant criticism at a religious controvertist-

Injures Dr T's labours-

+ Copy & Extract

Boston July 18. 1828 –

Dear Sir,

Your favour under date of the 10: Inst. came duly to hand – I will pay Mr. Bowditch his bill as soon as he receives it from Mr. Jay. –

I Have Made a dividend from the Trust fund of Four thousand Dollars – by this Mail I shall send Miss Gibbs her account and a Check for the balance – you do not mention sending yours – Shall I invest it, or shall I send it to you? – all your other money was invested as soon as recd; I am prevented from sending your account by not being able to get a mortgage compleated, but shall have it done in a few days. –

I am very Respectfully
Your Obedt Servt
Eben Francis. –

N.B. I Have advertised the House on Mount Vernon in three of our Papers – as yet have not had any one apply to purchase. –

Miss Gibbs Acct. is enclosed

Rev Doct Channing.

(Part of Letter to Dr. Tuckerman) (Newport July 22 1828)

You have begun well to tell me of my errors — What you have begun half in sport, I should be glad to have you carry on in earnest — I would know myself if possible, for I think that I am prepared for the knowledge, by my strong confidence in the capacity of reformation which belongs to our nature, — which God is most ready to assist —

I read this morning an interesting sketch of Elizth Fry's visits to the prisons in Ireland — She found a new aspect in prisons which were visited by Female Committees — Can we not use this experience — Why has not the Examiner appeared — Give affectte regard to Mrs T —

I remain
Yr true friend
W E C —

Publish the enclosed if you see fit — I wish not to be known in it — Change it as you please —

Rev. Dr Tuckerman,

Boston.

Dr Channing.
July, 1828.
+ Desires to know
his faults – &c

Send a copy of your last re

Boston Aug 11. '28.

Dear Sir

Is there any objection to a change in the time of administering baptism in our ch.? The public celebration of the rite has become infrequent, & many persons complain of the time, that it brings them before the whole congregation, & exposes the child to the disturbance of the music. Wd it not be well to permit those who prefer it to offer their children before the commencement of the services, either immediately after or during the tolling of the bell? Or wd the close of the season of worship, after or during the dispersion of the congregation be an improper time? Or might it not be left to the choice of the parents in each case?

Our Sabbath School is in a feeble State, in consequence of the absence & want of teachers. Mr. Pickens. Mr Guild & Deac Greele are out of town. Dr Follen preaches. Mr Niles is the only instructor for the boys. I am tired of asking those gentlemen who I think can best undertake the service. Mr Mansfield. Mr Chandler. Mr Hayes. I had thought of ~~at~~ inviting several ladies & gentlemen to meet at my rooms, & devise some plan for reviving & continuing the School; but so many are absent that I believe it wd be a vain attempt. & if I can find some one who will take Mr Niles's class during his vacation, I shall let the matter rest till yr return, when I hope you will be able to secure the interest & labours of as many teachers as are needed. On the last communion Sabbath all our deacons were absent. Judge Davis at Sandwich. Mr Greele & family stays at Concord. & Mr Phillips at Nahant. Messrs Chapman. Lee & Valentine officiated.

I have been requested to visit a gentleman who has been sick for some time. & will not probably recover. He is a German by birth, a Lutheran by ~~in~~ his religion. an intelligent, & I believe worthy young man. who wishes this country as a merchant. He says that in his country when one is sick, the clergyman gives him bread & wine, the elements of the Supper. He has professed to me his faith in Jesus & I know nothing immoral a wrong in him, excepting that the disease, wh. will probably occasion his ~~disease~~ death was contracted by licentious intercourse — But I am told that ~~he~~ it was the effect of a single indulgence into wh. he was probably led by without a sense of its guilt. Scarce any one but ysicians knows the origin of his sickness, & ~~it~~ objections might arise to my speaking of it to him before his attendants. Shd I be justified in administering the sacrament, if he shd desire it, & if I shd ought to comply with such a request, will you inform me how the service shd be conducted? Your brother Walter introduced me to him, & can you tell you more than I know about him.

Excuse the trouble I give you by these inquiries — But if you will answer them, you will oblige

Yrs respy & affecy

C. S. Garnett.

Rev. William E. Channing D.D.
Portsmouth
Rhode Island

Aug 1828 -
Terms of Baptism -
Private Commun" - right or not?
Child?
S. School weak

Newport - Augt 15. 1828

My dear Sir -

If Mr Walker will undertake to preach, I will cheerfully consent to take his place, should I be preferred. He however must be principal. He must prepare himself in earnest, & not be disappointed if I fail him. It is improbable that I shall preach. I should hope to do so at another season - I have little hope at this season - Let Mr W understand the matter truly. I would not on any account put him in this situation. He must choose it for himself & I shall be glad of the call on one account, because there is no person whom I wish more to officiate at Providence than himself. Of course, it will not be given out that I am to preach, for, as I tell you, I do not expect

it. ~~[illegible]~~, ~~I pledged myself to an ex-~~
~~[illegible]~~ I think still, ~~and I told you [illegible]~~
~~[illegible]~~, that it is best ~~to~~ not to look to
me at all. Nothing but my interest in you,
& my feeling that I ought to express a
willingness to do what I can do, prevented
my declining absolutely. I feel that ~~[illegible]~~
I place my brethren by such arrange-
ments in situations in which they ought
not to be placed —

I received your letter last evening,
& reply in much haste — My affec-
tionate regards I beg you to present
to our common friends.

Very truly
Yr friend
Wm. E. Channing.

Rev. Dr. Farley, of Brooklyn, writes to us: "I have read with profopndest interest all that has been recorded in the *Register* of our revered and beloved Dr. Walker, now gone to his rest. And without troubling your readers with any other reminiscences of my own, let me give you and them a single one suggested thereby, although of special interest to myself. When I asked Dr. Channing to preach the sermon at my ordination at Providence, R. I., he was in very delicate health. In the kindest manner, however, he expressed his pleasure at the request, and said the uncertainty of his health was the only objection; and on that acconnt alone he could not dare to promise. After a little while he added: 'I should like to serve you; but what if at the last I should fail, and so embarrass you?' I replied: 'Would you not consent if, on that contingency, I could secure a substitute?' And he rejoined: 'But who could you ask? It would be a delicate matter.' 'Yes,' said I, 'but I think I could venture to ask Dr. Walker.' 'Dr. Walker!' he replied, with a kindling look and characteristic earnestness. *I* could not ask him, but if he would honor me so much as to consent, I should be only too glad to try.' I went to Dr. Walker, and stated to him precisely the case, when he said: 'Oh! but Dr. Channing will preach; he ought to preach. At any rate, tell him I shall be only too glad to be his honored substitute.' Is not this little incident illustrative at once of the high and generous esteem in which each of these distinguished brothers in the ministry held the other, and of the interest which both took in candidates for that great office, and their ready desire to give them a most encouraging introduction to their work?"

Chr. Reg. – Jan'y 16, '75

10

Mr Frederick A Farley,
Boston —

NEWPORT
AUG
14
RHODE-ISL

Wm E Channing
Newport Aug. 15 1828

Augt 18. 1828 – Newport.

My dear Sir–

I am indebted to you for two or three letters, which I have intended to answer sooner– Good intention makes a large part of some people's virtue, & though not worth much shews that the moral state is not to be despaired of– I hear of you only in Boston. I wish you had given yourself a respite from labour. You have told me that motion & change do you good, at least for a time. Why not use them. Our moral strength needs often to be repaired, or obstructions to it need to be removed, by indirect means– We must not disdain these– In ~~every~~ most battles, victory is gained by a wise accommodation of ourselves to events & circumstances, as well as by direct assault–

I see no objection to your administering the ordinance of baptism at any time most agreeable to the parents—

As to the Sabbath school, it must be left to the autumn — I trust we shall find teachers, for I have no doubt of its usefulness.

The young German is a case to excite great sympathy. I fear, that the application which he makes has its origin in a latent superstition. But when I see how God adapted himself for ages to the weakness of human nature, I am not disposed to deal rigidly with those who ~~now~~ still look to outward rites for what they cannot grant. If the administration of the ordinance will not harden the conscience, or be made a substitute for repentance, & especially if it may ~~be~~ expected to give a tone to the mind which will favour its moral & religious effects, I should not hesitate as to compliance. I can easily conceive ~~that~~ notwithstanding the moral lapse of which you speak. The young man may have a strong sense of religion — May you be so happy as to guide him to true & enduring peace —

I have had a good summer — Twice I have spent a little too much strength in preaching, but generally my labours for the scattered flock have do me only good, & I hope are not useless to others —

I beg you to write me, whenever by doing so you can relieve your mind — Let me do what good I can — Direct to Newport — you

Very affectly
Yr friend
Wm E Channing —

I send you the letter you wished — May I suggest that you should be cautious in using letters from persons of whose characters you have not sufficient knowledge —

Aug. 20. 1828 Rev. Dr Channing—
Adm.n of eucharist to sick.
take care of physical —

Rev. Mr Gannett,
Boston —

Sept. 8 - 1828 -

My dear brother,

I have not been unattentive to your commission. On receiving your letter I sent it to a gentleman concerned in the whalefishery here, requesting an answer as soon as might be; but did not hear from him until Saturday last. He says they will take the boy on the terms usually granted to boys of his age, on condition that he is hearty or healthy. He must be able to do duty. The ship sails the first week of October. The gentleman doubted whether it would be best to send on the boy until the ship is in stream. This would keep him from temptation on shore. Will you send the determination of the boy & parents or friends as soon as possible-

How have you borne the heat. I think that even here I have suffered a little from it. For the two last weeks I have been losing something of what I had gained before. I have made an effort however, & written a sermon for the ordination at Providence, should my services be wanted. I feel the want of your counsels. On these occasions, I take topics not usually treated, & have doubts whether I sufficiently adapt myself to my hearers- You ought to know that I ~~[illegible]~~ feel myself much indebted to you for your friendly suggestions-

& I shall soon be in Boston, though at the moment, I cannot ~~boa~~ boast of much energy - Mrs Lee will tell you about us all -

Very affecty
Yr W E Channing -

Dr Channing
Sep: 1828

Rev Dr Tuckerman,
Boston.

1828.
a Note

Newport Septr 30 - 1828

My dear brother -

I write a line to say that the boy should be here by Saturday night next. Will you give him a line to Wm C Gibbs Esqr, saying that it is the boy of whom I spoke to him - Your last letter was not perfectly satisfactory to him, I fear; for he told me, that it was essential that the boy should be able to do duty, & you recollect, you spoke only of the boy's own account of his health - ~~[illegible]~~ I state this, that there may be no misunderstanding - I do not know, but that I may see you before Sunday - Very affecty

W E Channing

Mr Prentiss - Esqr
Providence R.I.

Channing Feby 20 - 1828

Dr Channing
1828

the active exercises of the other sex – but this might be to incur a greater evil – How long do young ladies study in Engd each day? What means of health are used. Are the severer studies, particularly mental philosophy imposed. How far do they go in mathematics & natural philosophy. How soon is composition required & what attention is given to it. My solicitude about my daughter's health has led me to restrict her in study – but she is very anxious to do all her companions do –

Present my sincere regards to Mr Kinder & Miss K & believe me

Yr affectionate friend

W E Channing.

Boston Novr 29 1828 –

My dear Mrs Kinder

Having a pamphlet to send you, I am stirred up to acknowledge your kind letter received in the summer & which deserved earlier notice. That letter was particularly gratifying to my wife who with womans tenderness if not fears, had adopted & often, urged upon me your ideas as to the importance of protecting my boy from temptation to which I was willing to expose him. How far I shall be able to withstand the reasonings of two of your sex remains to be proved. On one point I agree with you, that general systems are not to be followed closely, but the peculiarities of the individual to be watched & conformed to. – Your account of your children was truly gratifying to us. We cannot succeed in every thing & they who have met with success in the highest concerns of life, I mean in the formation of their own characters & in training their children ought to set themselves down among the prosperous. What a perversion of the general feeling is discovered in the almost exclusive appropriation of this term to the advancement of ones fortune. I was led to day to this train of thinking by a visit to the family of our common friend Mr L - You know the change of their circumstances has compelled them to take boarders. I found that their family consisted of persons, among whom such a sympathy existed that there was a strong domestic feeling & that in a boarding house there was no small degree of that domestic enjoyment which seems to belong almost exclusively to our natural relations. I could not but say to myself, what a recompense of the social virtues is here; for our friends possess these virtues in a great degree. Through these they had attracted to their house the like-minded & by these had assimilated individuals who had come perhaps as strangers into a happy family. I could not but feel what riches there were in disinterested affection, & how it could multiply resources when other riches failed. I felt that the good were the prosperous even here - My best regards to Mr Kinder & to Miss K - I owe them letters & wish they would increase my obligation

Yr sincere friend

Wm E Channing —

1. His own health

c

+

Boston Dec 17 1832

My dear Mr Kinder

Your letter by the Farrars deserved an earlier notice. I do not know that I ever told you how much pleasure your letters give Mrs Channing & myself. They are truly overflowings of the heart & assure us that we are not merely remembered in England but remembred with affection. My friends, the Farrars of whom you speak so kindly, have as many kind words to say of you & yours in return. Their (recollections of their visits to your house are among the most agreeable they have brought with them. You seem determined to make some amends for the uncourteous treatment we Americans receive at the hands of your reviewers, by thinking as well of us as you can. You must not go too far. Though a good patriot, I am not insensible to many defects in my country, & I am somewhat reconciled to the unmerciful strictures sometimes made on our manners & institutions, by the hope that whilst they exasperate, by their exaggerations & falsehoods, they will work some reform by the truths they contain –

+ You express as usual solicitude about my health. After months of debility & sickness I seem to be rising to greater firmness. I earnestly desire better health that I may do something before I leave the world; yet if I must be an invalid, I know not how my lot could be a happier one.

Though able to do but very little in the way of study & writing I can enjoy the writings of others, & I feel the benefit of that moral & intellectual cultivation which makes all works of talent, on almost all subjects interesting to me — Then I am surrounded by affectionate countenances & voices & my apartment looking out on a pleasant prospect is as agreeable a prison as one could desire. I am not however altogether a prisoner. I go out in pleasant weather a short distance & were it not for the exhaustion attending moderate effort I should not have a sensation to trouble me. I have only causes of gratitude —

What you tell me of the pleasure which Miss Aikin finds in my letters is very gratifying. I fear that I am more selfish than you imagine in keeping up so active a correspondence with her — Her letters are luxuries to me & the information she gives is very valuable. I am glad if I make her any compensation —

I am sorry that I have not heard for so long a time from Miss Kinder. The fault I suppose is mine but she must not think if her letters are not always answered that they are not therefore acceptable. I wish she would give me her views more fully about the right education of girls — Our female schools make great demands ~~up~~on their pupils. The number of girls with distorted spines in our schools is fearfully great. It would seem as if your sex were physically unequal to the efforts made by boys. Perhaps the evil would cease, were they to combine with these

c

Boston: Decr 4. 1828 —

My dear Sir —

I thank you for your note by Miss Farnham. Its tone confirmed her representation of your cheerfulness — & of this I rejoiced to have proof. I have never spoken to you of your occasional depressions, knowing how much the physical nature had to do with them. But it I believe more & more in the victories which moral power can gain over the body as well as the mind —

Your remarks about the Sermon did me good. I doubt whether it has been received with particular favour here. I think not - though I have no cause of complaint. I believe the seed has been sown in some minds where it will take root, & this fully satisfies & recompenses me. But there has been no general response to the sentiments or rather a general indifference. So ~~that~~ to hear even of a few, to whom they are living truths, is a great encouragement - & my friends do me good, when they let me know of such cases. My own opinion of the value of what I publish is not at all affected by the ~~immediate~~ general reception it meets with - But if no souls are reached, there is cause of distrust -

My particular object in writing this

letter is to say, that I found on the Island
last summer, a boy named John Bush, who
under great disadvantages ~~had~~ discovered
a great relish for books & desire of im-
provement – he was to go to New Bedford
to be apprenticed as a carpenter. I told
him, that if he would call on you,
you would lend him books, & counsel
him as to his pursuits – I presume
he is not yet in N B – but should he
call, you will, I know, be happy to a
him – My affectionate regards to
Mrs D & your sister ~~It~~ I want to see
my dear & ~~much~~ valued friend,
Miss Rotch & I think, she would be
benefitted by a visit to her friends here –

Miss F arrived safely

meets w
there is cause of dist
My particular object

PAID

BOSTON
DEC
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Ms

10

Rev. Mr. Dewey,
New Bedford,
Mass

Dr. Channing
+ — 18
Power of the
[illegible]
The Sermon?

Revd. Dr Channing
Boston

London. 23 Dec 1829

My dear Sir

It is always with new delight that I welcome a letter from you - but your last would have been more welcome had it said 'Yea!' instead of 'Nay!' to my request - I hope, however, a day will come when you will allow us on this side of the water ~~to~~ to be the instrument of saying to the world some of those ennobling truths which it has been your great privilege to defend, proclaim & develope.

We shall rejoice to find that our people left an impression on Mr Ware's mind as friendly as that he left upon ours. He is in all respects an interesting man. I hear his health is improved by his Italian journey & that his wife who had been ill in Switzerland was again better.

I am just returned from Copenhagen where I frequently saw & had much - very much gratification in almost daily communion with

My d Mr Wheaton

I sent to Mr Sparks through Mr Rich a notice which has appeared in the Scotsman respecting the N. American Review urging them to elevate their political tone — It is written by your friend Ritchie who loses no fit occasion to express his high opinion of you. The new Edinburgh has a very common place article which is meant I suppose to lower your influence here — Of that article I have not heard two opinions — it is essentially a trumpery, indiscriminating & inefficient affair.

My Hungarian book is complete all but a sheet or two — & will I hope cross the Atlantic in January. The field — I mean the volume was too limited to enable me to do all I wished — & I dare say it will be thought I have given insertion to frivolous things — But how else could I give a picture of a national literature.

You — & others — give great encouragement to any proceedings. The Danes come next, I trow.

Most truly & respectfully Yours

John Bowring

Forwarded by Your [illegible]ub serv
O. [illegible]
12 Red [illegible] Square. London

9

Revd Dr. Channing
Boston
U.S.

Bowring

℘ Pacific

Bowring
1828?

1828
Dec 24
c

Memorial.

To the Congress of the United States of America.

We the subscribers, inhabitants of the City of Boston, believing that the transportation of ~~the~~ mail & the opening of the post-offices on Sunday, are unfavourable to such an observance of ~~Sunday~~ this day as becomes a Christian community, respectfully solicit Congress to abolish these practices. We regard ~~the~~ institutions of religion as important means ~~of~~ of promoting that piety & virtue, on which the security of our rights & liberties chiefly depends; & we cannot but hope, that the sanction of government will not be given to measures, which threaten to impair their salutary influence. This application, we trust, will not be misunderstood. We do not ask Congress to enforce any season or form of publick worship. We should deprecate, as among the greatest of evils, any legislation intended to favour the views of a sect, or to establish a particular faith. We only pray, that Congress may not counteract by its measures, those institutions which are cherished by the community as the means of private & publick virtue.

Boston. December 24. 1828.

William E Channing

P III. c III
Memorial
to Congress
on Sunday mails

+

Berry St Feby 18, 182

Dear Sir

I beg ~~the~~ perusal of the enclosed paper, with the subsequent expression of yr opinion upon the plan in its general purpose & in its details. My object is personal & selfish. The children will gain little direct good from such meetings, & will enjoy little pleasure. But I am willing to appropriate this portion of their time to myself for my own sake. It has long been a cause of regret & pain to me, that I have so little acquaintance with the children of our society. We are not known to each other. On the attachment of the children to me as a friend, I build almost all my hopes of usefulness to my parish. It seems to me a clergyman sho- know & be known to each one of the children of his parish. — The Sunday School has prevented me from meeting the scholars & must prevent me. I cannot call the children around me when I am confident that they are displeased at exchanging their exercises with their teachers for the less agreeable conversation wh. I may hold with them. It is forming a positively injurious association with me in their minds. I therefore have not for some time ~~met them~~ in chh —

The plan wh. was proposed by you of instituting a course of
exercises to be conducted by Mr. Ticknor, Mr. Wiles, yourself
& me. each officiating one Sunday alternately was one which
I liked. But it seems not to be practicable at least till another
winter. I am unwilling that the next year shd pass as the
two last have, & the effect be to rather, to weaken than to streng-
then the relation wh. I apprehend shd exist between me &
this part of my charge.—

If I thought this scheme wd injure the Sunday School,
I wd relinquish it at once. As regards to the School is one
reason for choosing some other day than Sunday— when the School
was established, I suspended my meetings with the children
because I thought both exercises besides that religious instruction
which they rec. at home, wd make the subject of Religion wea-
some to them— Perhaps my wishes have perverted my judg-
ment — but now I am disposed to think this evil wd not
follow the introduction of my plan. The attendance of will
be perfectly voluntary. The afternoons selected will be their
play afternoons, and if they do not find the ½ hour in the Vestry
pleasant, they will not come— Their interest in their
Sunday School I think, will not be affected—

I shd be sorry if this plan shd give offence to the tea-
chers in the Sunday School— They might think it imperti-
nent in me, but the belief that I was doing what I ought
to do wd weigh with me more than their judgment— though I shd
be grieved to increase their present unfavorable feelings—

I sh'd not undertake the office of reviewing their pupils. & I am inclined to believe that the teachers w'd regard a proposal emanating from the source from wh. this comes with indifference.

If this plan sh'd interfere with yr meeting the children, I will immediately dismiss it. But as you have selected Sunday, I presume the one w'd have no effect upon the other -

Am I foolish in imagining that these exercises with me might in some degree prepare the children to meet you after they shall have passed the age of 15. when, if yr health sh'd permit, the class of young ladies whom you now meet, might be enlarged; & the education wh. I had endeavoured to promote in its first stages, w'd at a more mature period receive from you encouragement & assistance?

If you sh'd approve of this scheme in its general character, I propose to preach a sermon on Sunday P.M. from the text 'Train up a child &c' and to request the children & their parents to remain after the close of the usual service & ~~then~~ to explain my purpose, & desire the youngest class of the children to meet me at the vestry on the 1st ~~Saturday~~ Saturday in March.

I have written rather than spoken to you, that you might have my ideas more distinctly before you, & might answer me at yr leisure. You will oblige me by returning this sheet as well as the enclosed. as they both contain hints which I may wish to use in my address to the parents on Sunday -

Very respectfully Yrs &c E S Gannett.

1829 submits Plan ~~for~~ Dr. C. for meetg
childr. Sat. Pms.

To
Rev. Dr Channing
Summer Street
Boston

Plan for a course of exercises with the children of the Fed. St. Socy - Boston Feby 1829 -

Divide all the children into 7 classes viz.

Class
1. 1. Boys & girls under 7 years of age
2. 2. { Girls between 7 & 10 .. .. } Same course of exercises
3. { Boys .. " " .. .. }
4. 3 { Girls .. 10 & 12 .. .. }
5. { Boys .. " " .. .. } " " "
6. 4 { Girls .. 12 & 15 .. .. }
7. { Boys .. " " .. .. } " " "

~~By~~ Probably the majority of the children wd fall within the first class, and as the exercise ~~with them~~ wd consist almost entirely of narrative or address, there wd be no inconvenience in a large number - while the older children being divided into so many classes, ~~so~~ each wd contain less than 12, a good number for conversation -

I wd meet each class once a month i.e. once in four weeks (13 times a year) the boys on Thursday P.M. the girls on Saturday P.M. The youngest class coming on Saturday. which wd give me one Thursday in each month to be appropriated to an ~~older~~ class of young ladies above 15. if at some future time such a class shd be formed -

The time to be spent with each class shd vary ~~per~~ with circumstances, but shd not exceed one hour, nor be less than half an hour

From the 1st Nov. to the 1st Feby the exercise shd begin at 3 P.M. - from 1st Feby to 1st Nov. at 4 P.M. -

I shd meet the children either in the Vestry or in my Study according to the size of the classes, or as circumstances shd dictate.

The exercise with the first or youngest class shd consist of familiar address, with occasional explanation of a verse in the Bible or of a hymn, and of such dialogue as may be pleasantly introduced.

The exercise with the 2d class (boys & girls) shd consist recitation of passages of Scripture & of hymns, or an account of the narratives of Scripture with such remarks ~~from~~ & conversation as may be suggested by it at the time.

The exercise with the 3d class (girls & boys) might ~~last for a year~~ consist in the study of the map of Palestine. ~~that~~ in itself affording ~~matter~~ subjects for a lesson, & giving opportunity for instruction in Sacred Geography & History. This might be the study for the present, ~~but~~ & be changed for something else, ~~wh~~ at any future time.

The exercise with the 4th class (girls & boys) might be founded on ~~consist of~~ Paley's Evidences or on his Nat. Theology, or consist in a course of instructions in the doctrines & duties of the the Relig. in wh. the Geneva Catechism might be used as a text book.

c

Boston - March 2 - 1829 -

My dear Miss Sedgwick.

I thank you for your kind letter. It gives me great happiness to find that I am not forgotten by friends whom I love. I hope, it is not the inconstancy of my own nature, which inclines me to fear, that I have vanished from other minds. Have you any thing of this fear yourself? If so, you may help me to interpret it -

I was gratified to find the just view you take of your brother's case. I wish that we would make our minds more familiar with this disease, would learn ~~it~~ to view it simply as a disease, would talk of it as of any other sickness, & remove from it the peculiar associations ~~of~~ which in darker ages gathered round it. You have given the impression of it which has often occurred to me, when you call it a dream - Insanity is a long dream, & every dream is insanity, & when I think how much of every day I spend in this state, in forming the same incongruous thoughts & plans which belong to the retreat of the insane, I feel that the subjects of this disease are not distinguished from us by so peculiar a visitation as most imagine. I am a great dreamer, & every morning after the wildest & most extravagant vision my mind returns refreshed & invigorated to the views & employments which form my happiness. The insane are spending a longer nightly but the mysterious power of thought & will & love is unimpaired - Let us trust, it will awake to new energy & joy - Hartley supposes that important intellectual & moral purposes are accomplished by the strange combinations of thought in dreams, that in this way obstinate associations of ideas are broken up, & that the mind grows freer by its temporary lawlessness - I feel my inability to sound these depths of God's providence. But that the mind, which is a ray of his own brightness, is most dear to him I know - That he watches over it in its eclipses, I am sure - Nothing can permanently obscure it but moral evil - & to remove this is the great end of physical evil - On these great truths, I rest - So will you. I do not hide from myself the possibility of ~~my~~ the gathering of this dark cloud over my own mind. But he who protects me in the defencelessness of sleep, & in the shades of midnight, will not forsake me should this thicker gloom gather over me. Without Him, of what avail would be my brightest hours? & with him, what evil can I fear?

I have left myself little room to notice your friend Sismondi's letter. I have no disposition to answer his objections. That the moral spirit of my remarks is true, I know. That in other things, I may have erred is very possible. One thing favours Sismondi's views, & mine, the fact, that France is now enjoying a greater degree of liberty, of free institutions than we thought her capable of. But I [illegible] quite left Bonaparte behind me, & would not [illegible] get up interest enough in the subject to defend myself. have I have lately been looking [illegible] early my publications to prepare a new edition. I hope, the public care more about them, than I do, or the bookseller's profits ~~would~~ will be small. One reason, though not the only one, of my not answering attacks on my writings is, that & my mind takes a new start; I hope, gets forward, & in its interest in new views cannot bend itself to the old.

You, I hear, are at work. So much the better. You know your gift. Do not neglect it. Thank God for your power of ministering to the virtue & pure gratification of your fellow-beings. You must guard yourself against the selfish solicitudes of authorship, against a morbid sensitiveness to opinion. Do this & you will derive from your moral influence greater good than the homage of a world could bestow — Yr affectte friend W E Channing

Doctor Channing
1829

Miss Sedgwick,
to care of Theodore Sedgwick Esq,
Stockbridge
Mass—
Single—

bility

You will much oblige me, by reading my New York Sermon & getting your sister Mrs S at Lenox to read it — & by writing soon whether I have stated any views of others incorrectly. Mrs S can from her education better judge — Before republishing it, I wish to make it unexceptionable —

c

To - Miss Sedgwick
care of Theodore Sedgwick Esq.
Stockbridge, Mass.

Boston March 2nd 1829

My dear Miss Sedgwick

I thank you for your kind letter. It gives me great happiness to find that I am not forgotten by friends whom I love. I hope, it is not the inconstancy of my own nature, which inclines me to fear, that I have vanished from other minds. Have you anything of this fear yourself? If so, you may help me to interpret it.

I was gratified to find the just view you take of your brother's case. I wish that we would make our minds more familiar with this disease, would learn to view it simply as a disease, would talk of it as of any other sickness, and remove from it the peculiar associations which in darker ages gathered round it. You have given the impression of it which has often occurred to me, when you call it a dream. Insanity is a long dream, & every dream is insanity, & when I think how much of every day I spend in this state, in forming the same incongruous thoughts and plans which belong to the retreat of the insane, I feel that the subjects of this disease are not distinguished from us by so peculiar a visitation as most imagined. I am a great dreamer, & every morning after the wildest & most extravagant visions my mind returns refreshed & invigorated to the views & employments which form my happiness. The insane are spending a longer night, but the mysterious power of thought & will & love is unimpaired. Let us trust, it will awake to new energy, & joy.

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Y^{r} affect^{te} friend

W. E. Channing

You will oblige me, by reading my New York sermon & getting your sister Mrs. S. at Lenox to read it, & by writing soon whether I have stated any views of others incorrectly. Mrs. S. can from her education better judge. Before republishing it, I wish to make it unexceptionable.

+ Boston March 30 - 1829

My dear Miss Baillie

I thank you from the heart for your letter. Expressions of interest in my writings from the enlightened & virtuous are a recompense for which I cannot be sufficiently grateful to Providence. I need such an encouragement. I am naturally inclined to self distrust. I do not know that my case is singular but whilst I have the deepest convictions of the truth & greatness of my leading views & look to them as powerful means of quickening & elevating the human mind, I am so dissatisfied with my expression of them, that I sometimes hesitate about sending my writings to my friends after they have gone thro' the press. My principal encouragement is that the truths which I have published seem to have found their way to the hearts of some young men of fine powers & a noble spirit, who as I trust are to do much more than myself. I have for many years had a deep feeling of the great but degraded state of moral & religious science, & my desire & hope is been to awaken in others the want of some thing purer & more ennobling. My success has certainly exceeded my expectations but has done little to remove the consciousness of deficiency. I have written this that you may understand the good wh has been done me by sympathy on yr side the ocean.

Yr letter was very gratifying to me, as giving me a most encouraging view of the state of religion among the more enlightened in yr country. I confess that I have very little esteem for yr establishment. Not that I sympathize with the old non conformists who I fear had not much more enlargement than those whom they opposed. But the very notion of an establishment seems to me at war with the great idea & distinction of human nature wh is the capacity of progress. An establishment is something stationary, I fear an everlasting chain. I wd have a close connection maintained with past ages thro sympathy, thro' enlightened veneration & gratitude, but not by authoritative impositions. I acknowledge the justice of yr remarks in regard to the intellectual courage & liberality of yr sex ~~wh~~ when applied to individuals. I see women, more emancipated from prejudice, more true to ~~the~~ to their own understanding than most men. But they are few

The mass are in great slavery here. You encourage me to hope better things of women in England.

I thank you for yr drama. It breathes the very Spirit which you wish to express. I rejoice that such means of influence are to be used among the heathen. You have connections with India which will assist you in judging of the prospects of Christianity in that country, & you will give me great pleasure by informing me what you expect from the present effort there. + + + +

With great respect
yr friend
Wm E Channing

—) The Letter which is enclosed in this sheet is a copy of an answer to a most specious letter, as we gather from this answer to it, and from the character of the writer.

Mr Abbot was a Clever and apparently sober serious young Clergyman, married and father of four young children. He took at Yarmouth where he had resided when his letter to Dr Channing was written about a year, he received a few young gentlemen to board and educate and had as a governess, for his own children, a very fine modest and delicate young female about 16 or 17. years of age. They were my near neighbours and I thought well of him. — I put into his hands the works Dr Channing had then published and probably (I think) shewed him letters of his writing he Abbot professed great admiration of the Dr and wished he could be permitted to write to him I freely told him that if he wished to write I would enclose his letter, in one of mine to the Doctor. — He wrote and the enclosed is the answer to his letter.

Before he received the good Doctor's Letter he had removed to a most eligible situation for a Boarding School at Norwich, or rather to a delightful village in its vicinity. —

His house was splendidly furnished and he had one or two classical assistants from the University of Cambridge. He published a very specious prospectus and altho professedly a high Church of England Clergyman he artfully contrived to introduce a copy of Dr Channings Letter as a testimonial in his favour.

(over

I interested myself for him, having connexions at Norwich and its neighbourhood; he had an excellent House and Grounds and there was every Prospect of his succeeding in life.

Ere long his real character began to develope itself, and I *fear* the poor young and delicate creature — of elegant manners and sweet temper, (the Governess of his children) became his victim — She became deranged in her intellect, and he placed her in an asylum for lunatics, but leaving her there never paid one penny of the expences — what became of her I have never learnt — He quarrelled with the Parents of his pupils, and got involved in most disgraceful law suits, he left Norwich not paying his debts either at that city or Yarmouth. — He also left the church and, unaccountably, became minister to a large Society of Orthodox Dissenters in London — wrote a history of the English Establishment on purpose to traduce it; — and the last report I heard of him was that he had seduced and clandestinely gone off with a young female the daughter (and I think I heard only child) of one of the most respectable of his hearers.

I have been thus particular respecting this wretched man that you may perceive how egregiously the great and good Channing was misled and deceived by a *specious letter*. I believe, I said in *my* letter scarcely anything about him as I knew he was clever and would best speak for himself. Besides being a considerable pecuniary loser I was greatly concerned that I should have introduced so vile a character to my transatlantic friend. As soon as I

It would not be worth while to mention on this affair —

Copy of a letter from
Dr Channing to Mr ___

Boston March 31st 1829.

Dear Sir

I have seldom received a letter, which has given me more pleasure than yours. To know that anything, which I have written, has done good to any of my fellow creatures, is a great recompense. But when an individual, in a distant land, who differs from me in points, which not a few call essential, generously overlooks those differences, opens his heart to whatever truth I may deliver, and sympathizes with me as a brother, I receive peculiar satisfaction. I cannot but hope in this case, that I have attained to some large, universal views, which are fitted to reconcile all the friends of truth and virtue, whilst I admire and honour the rare candour, of him, who, under circumstances which would repel others, does more than justice to my labours.

Your letter breathes such a love of truth and such a desire to unfold it in new purity to your fellow creatures, that I shall always look to you with great interest. I shall not be anxious to know whether you approach me nearer in disputed articles of faith: I shall rejoice to learn that you have gone before me in those broad and generous views of the spirit and purpose of Christianity, which reduce most of our controversies to insignificance. If the great object of our religion be to heal, refine, and perfect the human soul, then he who best understands what this perfection is, whose heart is most kindled by the prospects of the moral strength and glory to which the Christian is to be raised, he has the surest key to his religion, and may be expected to set it forth in the greatest purity and power.

I send you two of my publications, one recent, the other published some time ago. I shall always be gratified to hear from you.

With sincere regard

Yr friend

W. E. Channing.

This is a copy of a Letter given m
by Abbot — I having, unfortunately introduc
him to the notice of Dr Channing

From Mr Wm Alexander
whose letter, see -

learnt how grossly we had been deceived I wrote to Dr. Channing acquainting him with the real character of this hypocritical and specious correspondent, but as this most disagreeable information was never noticed by the Doctor to me — I have suspected my letter conveying it never reached him. If it did it perhaps was wiser not to notice it.

William Alexander

This paper contains, and
explains, a copy of a Letter
from the late Dr Channing
to a young Clergyman of
the established church of
England. — Yet I *believe*
his real character become
suspected and prevented his
being *fully* *ordained*. W.A.

87 c

He prhd at Mr. Ware's Apr. 5/1829

April 7 — 1829? judging by the near tone of the 1829 letter ^ Was either sent or both? Probly not this.

Dear Sir

To apologize for what I shall now write to you, would be to distrust the sincerity of your language; and yet I feel that I need great indulgence for such repeated intrusion of my own, perhaps morbid, feelings on your sympathy. The letter which I enclose was recd thro' the postoffice yesterday. It is not the cause, but simply the occasion of my writing to you. I have intended to converse with you before you go to the Island, and to solicit such advice as your further acquaintance with me this winter shd have suggested. The tone of the enclosed note shows that its author was not a man whose opinion I shd probably much regard. I do not believe it was written by one of my own people. I suppose it came from some person who was disappointed by not hearing you at our chh on Sunday morning or from some one of Mr Ware's people, to whom I accidentally preached in the afternoon. As affording me the knowledge & consequently the means of correcting an error, I am glad to receive it. But the manner in which it is written is such I think, as wd be used towards no one who possessed general confidence or respect. I believe it is true with regard to myself that I am an object of distrust & dislike with part of my parish, & that

Sentiment abroad must eventually affect the estimate formed by my own society. At present I am treated with unmerited kindness; still it is to me apparent that I am borne, indeed, permitted to stay, because it might be difficult at once to supply my place, because it is important that some one shd share with you the pulpit and parochial duties, & because Boston habits are adverse to a removal of ministers. I think the majority of my people estimate me as they ought, they understand me. I am incompetent to the functions of this ministry. They are disappointed, dissatisfied, unedified. I see this whenever I stand in their pulpit. Yet they treat me with decorum & courtesy. I complain not of ungenerous conduct. Permit me too to say, sir, that the very great inferiority of the one pastor to the other is an unfortunate circumstance. I have no intention nor wish to offer you nauseous flattery. I am speaking rather of myself than of you. Such a man as Mr Dewey wd have delighted and instructed the people, wd have been viewed by them with respect, wd have enjoyed their confidence, have been esteemed by his brethren, have secured the public respect, & have afforded you in his society pleasure & benefit. Neither of these requisites in the associate pastor of the Fed St Chh do I or can I possess. If I know any thing of the laws of the human mind, it is not possible, that (while I receive all the kindness & forbearance wh. a tender pity can prompt) you & yr society shd not feel disappointment. And shd it, in the Providence of God, occur,

(2) that I sh^d be left with the entire charge of this congregation. the
society which now stands ~~first~~ second to none in Boston in intellect & character, w^d lose
those members who give it its rank, & w^d almost immediately
dwindle into a small & poor body. The anticipation of this result
I can scarcely bear, ~~the~~ sight of it w^d unfit ~~[illegible]~~ me for all exertion
and destroy, if not my life. my health & virtue.

(3) Under these circumstances, I ask you as my friend and
as one who can & does look at the general interests of religion
(4) whether I ought not to ~~[illegible]~~ leave my place to a better man?
Is it not apparent that I can no longer be useful in this
city? Confidence once destroyed is seldom restored, the con-
viction of incapacity once established in the mind either of the
individual to whom it attaches or in the judgment of others,
is seldom removed. (I tell you sir, the literal truth, when
(1) I say that I often walk thro' our streets. ~~th~~ & not unfrequently
ascend our pulpit stairs & almost invariably enter any other
(5) chh on Sunday with the feelings wh. I sh^d suppose w^d be
exist in the breast of a culprit released from the States prison.
~~The~~ I seem to myself to be an object of the derision & scorn
wh. I merit.

To ask a dismission from my people at this time
will give me much pain & will cost me a greater sacrifice
than any one who is not perfectly acquainted with my situation
~~could~~ imagine. If I relinquish this station, I leave this city &
the ministry. I make myself, not a vagabond but, a wan-
(2) derer for life. I resign all the aspirations & hopes of youth, and
break the ties of an attachment to my people which the
few last months have made stronger within me —

see other letter

If I can live here, not for a year at a time, but so long as God shall permit me to live on earth, respected & beloved, as every Chn. minister sh.d be, I ask and seek no change. I throw away every chance of happiness by severing my present connexion. But if I cannot have the respectful confidence of them over whom I am placed in the ministry of the gospel. if I can only produce contempt & disgust in the minds of strangers, & the members of whom attend our chh. if I am regarded with suspicion or dislike by the community in wh. I reside - in one word if I am unfit to hold this place, then I will go. And if it is so, I entreat you to tell me frankly. I need to not stop to inquire whither I shall go - my duty is with the present - the future I will control or will yield to it, as circumstances shall arise. (I have no hope that I shall do better in the next year (if I remain in Boston) than I have done the last. I (4) have exerted myself as much this winter as I probably shall at any future time.) You have had an opportunity of hearing my pulpit services. Will you oblige me by judging & speaking of them impartially? Are you willing that yr people sh.d receive such sentiments? Are you willing to leave them to such a teacher? I cannot but think you ought to say no. (8)

This letter will expose to you my weakness. It is well that it sh.d. I do not wish to deceive you. You ought to know the instability of my mind & the defects of my character. The knowledge of them is necessary to the discharge of that office of friendship wh. I have solicited of you.

Do not trouble yourself, unless you shd prefer such a mode of communication, to reply to this letter in writing. I have written because I cannot talk to you. I shall see you probably this eveg. or at any other time wh. you shd designate.

Respy & gratefully

Yrs E.G.

Tuesday Apr. 7

To

Rev. Dr. Channing.

Summer Street.

About resignation Apr. 7 - 1829?

Qu.

To Dr. C.

86

Boston May 6. 1829

Dear Sir

Before you leave Boston, I must trouble you once more on a subject which, I fear, has become wearisome & perhaps disgustful to you. But you have desired me to speak to you with freedom, & the occasion seems to me to demand that something sh'd be done. I am persuaded that my usefulness as a clergyman is at an end. Evidences of dissatisfaction that cannot be misunderstood, present themselves to me continually. My people appear to be, with a few exceptions, indifferent to my services or disinclined to them. Is it not my duty to return into their hands the office with which they clothed me, that they may confer it on some more worthy & acceptable person?

You have heard my public services this winter. Of their defects & faults I am not insensible but I have little expectation of doing better. I do not write with such feelings as give me the full use of whatever capacity of presenting religious truth I possess, and this capacity I know to be disproportionate to the demands & wants of my people. Are you willing that your people sh'd be compelled to hear such discourses, and

through their continuance, be deprived of others adapted to their
intellectual & moral condition? So strong is my conviction
of the facts respecting my own in~~ad~~competency, & ~~their~~ people's aliena- (4)
tion, that ~~I cannot remain in these circumstances~~. They
convert Sunday into a day of misery, & the intercourse of a parish-
ioner into a source of distress. Yet I sh^d resign my present situation
with great personal inconvenience, & to my own disadvantage
in regard to social relations, & after a hardly-won conquest over
private feelings. I renounce every thing but the consciousness
of a right purpose & anticipate a life of unhappy & solitary
years to its close. Indeed the consequences of such a step upon
myself can be known only to me. It is not therefore because
I desire to throw off this ministry, or have any other plan, that
I write this letter. Probably if I now relinquish my profession,
I sh^d never resume it. But it seems to me wicked to
continue in this station, when I want ability to perform
its duties, & the society w^d be glad to have the connexion
dissolved. (If they Society wish me to remain, I am not only
willing but desirous to do so. They ought, I believe, to
have an opportunity to rid themselves of the burthen which (5)
they unwittingly took upon themselves, & which delicacy or
generosity forbids their disturbing.) Mr Buxton's experience
is full of instruction to me, & ~~it~~ my conduct ought to
resemble his —

I propose therefore, & intend, unless you advise me to the contrary, to converse individually with several of the members of our society, gentlemen who are acquainted with the feelings of different portions of the parish, & whose character & circumstances entitle both their opinions & their wishes to great weight. I wd speak to them freely, as I have spoken to you in this letter, & ask them to tell me the truth. If they concur, or if a considerable number, concur, in the advice (which I believe will be unanimous) that I shd ask a dismission, I will do it at once, offering to stay either till the end of June, when five years will be completed since my settlement, or till the end of September when you will return from Rhode Island. I shd prefer to finish the term of five years, & the fact that this term has nearly expired, makes me choose the present moment for this proposal. If the opinion of those whom I consult, shd be, that my usefulness is not destroyed, and that the society wish me to remain with them — if I ascertain by satisfactory proofs that my relation to my people is such as a Christian minister shd desire his to be, I shall rejoice to dismiss my regrets & fears, & to go on in the strength of a new belief & a new hope. But something seems to me due to the society & to myself, that we may better understand each other. Will you forgive the trouble I occasion you ~~but~~ and whenever & in what manner you please, let me know your opinion respecting the propriety of this course. This letter is not written under excitement. I have thought upon it for some days. & I now propose this measure, because I think it is ~~but~~ an act of justice to others. & ~~that~~ I am doing great wrong to delay it –

Respectfully & truly Yrs C. S. Gannett.

To Rev. Dr. Channing
Summer Street

About Resignation May 26. 1829

c

Portsmouth. R. I. July 25. 1829

Dear brother I.-

I was grieved to learn from your letter that you were so feeble. I cannot say I was surprised. Your journey from which I hoped so much good failed to build you up, probably because you were more exhausted than I had supposed. You must be grateful for the good you have done, & wait patiently for strength to do more. You want you say a better body. Our comfort is that in wearing out this body in well doing, we are earning a better one; & perhaps the agency of the mind & of our present life in determining the future frame is greater than we imagine. Your present weakness then, I will hope is the seed of future strength. ~~As to~~ Instead of giving -

you
more advice about taking care of your
self, I have almost resolved to
leave you to yourself. There is one class
of virtues for which you want capacity.
They are below your philanthropy.
There is however a book just published
in Boston, I think, by Carter & Hendee,
the title forgotten, but it is by Combe,
the Scotch Phrenologist, & treats of the
physical laws of our nature, which I wish
you would read it, skipping over the
phrenological parts. It abounds in sound
doctrine. I wish, when you want to
pour out your heart, you would write
me. I write seldom, for I have
little to say. My days flow on so
evenly, that I hardly keep the
days of the week. I have few

have been a little too busy, & must give
up myself, if I can, to some mea-
sure of relaxation. I rejoice greatly in
your labours. They make a bright
spot in our passing history. Your
report gave me great pleasure —
God strengthen you to persevere. You
need envy no one.

Do remember us affecty to
Mrs G & your family —

Very affecty
yr friend
Wm E Channing —

Dr Channing
July 1825 —

+ Formation of a Spiritual Body

Rev. Dr Tuckerman,
Boston.

July 29

Boston. Oct 5. 1829 -

Sir -

On reaching Boston, I found a notice of a meeting of the managers for diffusing useful ~~nature~~ knowledge, & am reminded by it to make a communication to that body, which I ought not to have deferred to this time -

When I was first informed of my election to be a manager of that institution, I overlooked the article which provides that the managers may fill vacancies in their own board, & supposing that were I to decline no one could take my place, I acquiesced in the appointment. I have recently read again the constitution, & find the managers in possession of the power which at first escaped my notice or was forgotten. I therefore ask to decline the office. I do this simply from my interest in the institution. I have for a long time shunned all such duties, so that I do not at present hold an office in any society, & this I have done, because I have found myself incapable of usefulness in this way. For many years, I have seldom been out in the evening, the usual time of meetings; & though my health is improved, I cannot trust to it. I shall be but a show-officer, & such do no good to an institution. I am unwilling to set a bad example. I repeat it, nothing but a fear of injuring the institution leads to my request. If my name for a year may be thought worth retain or if objections be to a new election of which I am not aware, I shall not urge the compliance of the managers; but I shall think it a favour to be excused, & I am satisfied that a more useful man may be found to take my place.

Very truly

Yr

Wm E Channing.

Rev. Dr Channing
to H. Manning

Rev. Dr Channing

Dr Horatio Robinson,

Boston

Rev. Dr Channing
Oct. 5 1829

h

English friends –
English Unitarians

183 c

+

My dear Mrs Kinder

An opportunity offering for London I cannot deny myself the pleasure of expressing to you & Mr Kinder the grateful sense Mr Channing & myself retain of your kindness & the satisfaction with which we remember our short intercourse with your family – great as has been the happiness of our return, & it has been inexpressible, we have not forgotten the friends whom we have left, & our chief regret on recalling your interesting country is that we wanted time to avail ourselves more of the hospitality which was offered us. England perhaps you know has sometimes been accused of receiving strangers coldly & it would not be wonderful if a strangers claims were sometimes neglected amidst the endless & conflicting demands made on the time of an inhabitant of London. But it was our happiness to meet not only attention but offices of kindness & friendship which unless we were deceived by our vanity came from the heart & certainly appealed strongly to our hearts. I recollect with much pleasure the visit which we paid with you to Mrs Barbauld. It is rare to meet ~~with~~ sensibility, mildness & I may say sweetness, united with the venerableness of age & I was particularly gratified with seeing in a woman so justly distinguished such entire absence of the consciousness of authorship. I trust that she is still living, for her life seemed to be a blessing both to herself & her friends, & if so I beg you to assure her of our [illegible] affectionate & very respectful remembrance.

I recd from Mr Kinder the other day Mr Wellbeloved's letters to Wrangham for which I thank him & which I read with much satisfaction. You may have perceived in my conversation that I do not entirely sympathise with the Unitarians of England, & their system seems to me to need some important modifications to make it correspond with the deepest wants of our nature

& with some of the strongest impressions which the scriptures give to plain unprejudiced minds. But still I feel with great indignation the wrongs done to them by such men as Magee & Wrangham & providence seems to me to smile upon them in raising up among them vindicators so powerful & so distinguished by the spirit of Christianity as Carpenter & Wellbeloved - I regret that I did not see these excellent men, for such I am authorised to esteem them by the concurren testimony of all who know them -

I give this letter to a young parishioner of mine G B a very lovely boy whose parents are very solicitous that he should be admitted to some good families where he may find virtuous companions of his own age. I advised them to obtain a letter from Mr L believing that some of your children were near his age & that he could no where find more pleasure ~~that~~ than your house -

Mrs Channing is absent or she would perform the office which I have undertaken, but though absent I am sure

She joins with me in sentiments of affection & respect
towards yourself & your family

+ Part of a letter — To Mrs Baillie 1830

~~Supposed to be Byrons~~

Vice & Genius - Woman - &c

his whole life he was by way of eminence a lawless man spurning all restraint whether divine or human, whether from his own conscience, or from society & he seems to have valued no favor more than that of defying & resisting & ~~de-fying~~ all wills which interfered with his own that any talent, however stupendous should have made such a man an idol to your sex, shows that your sex must divide with us the reproach too justly brought against our age of great moral degradation. I learn, that there is not in the face of the earth a more corrupt class than the fashionable young men of Eng. Would this be so were young women more true to the cause of Virtue? This is almost too grave for a letter, but the toleration of gross Vice so common in what are called the higher classes, is not to be thought of without sorrow & indignation.

You ask me what I think of Moores doctrine that men of the first genius are naturally unfitted for friendship & domestic life. I have no faith in it. In truth Mr Moore is to me very poor authority. I judge from his life of Byron, that his moral sense is ~~was~~ not much more delicate than his heros was, & as to wisdom, the sublimest attribute of intellect he has little claim to it. I have no doubt that genius is often joined with Vice, but not naturally or necessarily. Mediocrity can boast of as many irritable, self willed licentious subjects as high talent. Moore seems to think genius a kind of fever madness, intoxication. How little does he understand its Divinity. I know that sometimes the "great deeps" in the heart of a man are broken open, & the mind is overwhelmed with a rush of thought & feeling, but generally genius is characterised by self-mastery. It is true of this inspiration what St Paul

says of a higher " The Spirit of a prophet is subject to the prophet
The highest genius I believe is a self guiding & calm comprehensive
power. It creates in the Spirit of the Author of the Universe, in the
Spirit of order. It worships truth & beauty. There is truth in its wild
est inventions & it tinges its darkest pictures with hues of beauty
As to Moores notion that genius because it delights in the ideal
is soon wearied & disgusted with the real, it is false. The contrary is
rather true. He who conceives & loves beauty in its highest forms
is most alive to it in its humblest manifestations. He loves it
not by comparison or for its degree, but for its own sake, & the same
is true of beauty. The true worshipper of beauty sees it in the
lowliest flower, meets it in every path, enjoys it every where.
Fact is against Moore. The greatest men I have known have
been the most beautiful examples of domestic virtue. Moores
doctrine makes genius a curse & teaches that the Creator, the
Source of harmony has sown discord between the noblest attributes
of the Soul. I shall not wonder if some half witted pretenders to
genius should on the strength of Moores assertion, prove their title
by brutality in their domestic & social relations

I rejoice with you in Mrs Hemans success. She needs it
& I hope it will not harm her. She will not I think be intoxi
cated by the praise of the Edinburg. The article to which you
refer ~~it~~ in that work seemed to me to betray little real admiration
but more of studied courtesy & a chivalrous resolution to be
generous to a lady. You & Mrs Hemans seem to show in oppo
sition to the Reviewer* that a woman may exceed the limits of a
page without betraying her inferiority to man. When I consider
how much the ~~details~~ life of ~~a~~ woman is broken up into little
details & what the routine is to which she is doomed by the present
state of society I do not wonder that she has not written epic poems
As to the Edinburg, I considered its disparaging tone towards me
as an offset for the undue praise received from other quarters. The

author of the article is now dead, & as I did not feel a moments anger towards him during his life, I have no reproach for him now. He was a man of fine powers & wanted nothing but pure & fixed principles to make him one of the lights of his age.

Do consider this long letter as an expiation for my long silence. It gives me great pleasure to hear from you. May I not hear soon — With great respect

Yr friend

Wm E Channing

Sir Walter Scott –

+ to follow immediately the former note

My dear Mrs Baillie

+ + +

All our accounts speak of the tame & low style of preaching in your churches of the establishment – & I fear this is one of the necessary evils of an established church. The more the State does for ~~the~~ a church the less it will do for itself. The more a minister relies on fashion, pomp &c for filling the place of worship, the less self exertion he will make for that end. I know there are exceptions but these will not be found particularly among those who are attracted to the ministry in an establishment. I could not but be grateful to you for the kind manner in which you received my remarks on Sir Walter ~~Scott~~. After sending them I began to doubt whether I ought not have given some pain to you as a friend of Scott. How little mercy great men find from the world. When very greatness invites unreasonable criticism; for after all our experience of human nature, we look for consistency in men, & greatness in one particular excites expectations of something proportioned to it in other parts of the character & when the hero in one walk is found to be much like common men in others we are more ready to wonder at his deficiency than his superiority. The thing I admired in yr friend & that was his patience with dull people. Nothing perhaps shows more that his ~~xx~~ nerves were in good order. To a man of genius whose thoughts move at lightning pace, a creeping proser must be a terrible annoyance. I think this single evil, was no small offset against the pleasures of his literary celebrity. Not that I think that a man of genius can only be happy with men like himself. Great people may be as tedious as little ones — but when dull people came to admire Scott, it showed of them dullness at length that they too might might share the joys of admiration. I think his patience must have been a sore trial, & that he proved his

Health

humanity in bearing it so quietly
You express a kind concern for
my health, after discontinuing
my labours from the pulpit for
six months, I preached a fortnight
ago & bore the effort pretty well.
During this period I have not
been able to write except in a
very miscellaneous manner — but
my mind has not been idle
& I hope that I may be able to
do something soon + + +

— was formerly in Congress &
knew much of our distinguished
men. But in this country, a few
years bring a new set of actors on
the political stage, & the distin-
guished whom they displace pass
from memory. Does it require
much philosophy nor a years to
learn the emptiness of what is
called distinction. How few like
You wear fresh laurels in old age
An hour ago a friendly visitor was
kind enough to speak of me as a can-
didate for posthumous fame. I felt
how many higher reputations had
faded away in my own time. It

would be a pity if fame were an element of happiness. For how few get it, & the chances are diminishing every day with the increase of competitors. I comfort myself with thinking that it is not the extent but kind of influence which constitutes glory. All those who will act nobly on one or a few souls have the prize within their reach.

With great respect
Y. sincere friend
Wm E Channing

A

My dear Mrs Baillie

I thank you for your last letter whh is of so old a date that I am ashamed to tell it. I have had to begin my late letters with apologies or more properly with acknowledgments of my deficiencies as a correspondent, & I am truly sorry that the idea of you, always so grateful, brings with it now some self reproach. For a long time I have done very little but by compulsion – but the spirit of exertion, I hope is returning & one manifestation of it is my renewal of friendly intercourse with distant friends – Since I last wrote you my friend Dr Tuckerman has returned – Your country has delighted him almost too much – I will not say, he is weaned from us – but could he take his family to England I am not sure but he would slip away – We have had a winter of almost unparalleled severity, & its influence on him has even such that he talks of the "delightful climate of England" – a compliment not often paid you. What think you of breathing an atmosphere reduced to 16 degrees below Zero. In some parts of our country the mercury has fallen to – 35 – this winter, & yet we live & find much to enjoy. The great evil of this severe weather is that the poor cannot escape from it & the amount of suffering in our large cities is great. The destitute improvident, intemperate emigrants from Ireland, have great reason ~~to~~ at these times to wish themselves at home again. They have quite exhausted our hospitality – will this hive never cease to send forth its multitudes? It is but just to them however to say that among there are many faithful industrious men. Could they leave their religion behind, we could do better with them, but this binds them together, keeps up a clannish spirit among them, separates them from the mass of the our population & prevents them receiving the improvements of a higher civilization - Dr Spurzheim the phrenologist advised so earnestly to send the poor Irish home, for he pronounced them singularly wanting in the moral organs - & thought ages would be needed to fit them for society - Your Statesmen then have a hard task - We have been much gratified with a new dramatic poem of wh. I wish yr opinion Philip van Artevelde I do not know that it abounds with marks of a deep knowledge of our nature - but I was struck with it as having a character of life reality & truth about it very rare in these days - I hope to hear of yr continued health -

With great respect
yr friend
Wm E Channing

the world can only learn our faults by being told them plainly. This singular ignorance & the boldness with whh he published his superficial observations were what offended me. Yr countrymen cannot write of us without some severity; not that we have more faults than you, but different faults & such as must strike you. A traveller can forgive the defects of his own nation & of other nations, but not the defects of a different state of society. I expect censure from English travellers but that a man of talent shld write ~~shld~~ about us with the ignorance & smartness of a cockney I shld not expect. I have had some interesting interviews with yr countrywoman Fanny Kemble who has seen much of our society, tho' her profession has placed her under disadvantages for understanding us. I have encouraged her to speak to me most freely of our faults & shld you see her on her return to England she can tell you some truths about us tho' I think somewhat exaggerated & not sufficiently qualified with views of what is most gratifying in our state of society. Her profession made her a [illegible] & did not allow her an insight into our domestic life, whh after all is most important. She is a woman of fine intellect

& her conversation with me has been marked by a tone of moral feeling which gratified me much. I rejoice she is to leave the stage one of the last places for a woman.

I rejoice that you continue in health. Will you allow me to say to you that the friends whom I introduce to you all speak or write to me of the great pleasure which you have afforded them, & of the sentiment of respect & I may add affection which you have inspired. I have such a shrinking from language which may be construed into flattery, that I do myself a degree of violence in writing this, but the report of all my friends make me grieve that I cannot partake of the pleasure which I have been able to procure for them.

With sincere respect
& affection
yrs Wm. E. Channing

ff

[illegible]

[illegible]

ed

[illegible]

c

Phila: Jan 13. 1830

Dear Sir

I take the liberty of writing to inform you of the very general expectation cherished here that you will favour us with a visit in the Spring. I would not be so bold & so importunate if I did not feel that I am speaking not in behalf of Unitarianism merely (which in the eyes of most people means nothing more than opposition to orthodoxy) but for the sake of Christianity. The extent to which the miraculous origin of Christianity is beginning to be doubted is really dismaying. Is there anything, Sir, more needed than full & able statements of the Christn Evidences? Is it not time to be open & fearless in the rejection of everything that is indefensible? Orthodoxy is melting away under the general intelligence of the times. Men are coming out from its shadows of their own accord. The great labour is to provide for them a pure & well-attested faith, that they may not pass on to the indifference of doubt & the gloom of utter unbelief. I meet persons continually of strong minds & fine feelings who, having given up a faith in the divinity of our Religion, seem to have no confidence in anything - no trust in moral truth. They deem silence the part of wisdom. You have probably seen Judge Hopkinson's letter published first in an English paper, wherein amongst many sound remarks, he shows that he confounds Christianity with theology. His is not a solitary case. Then there are Mr Jeffersons works just published which only express the religious notions of thousands & which will have great authority for how many are there in the country to whom the name of Jefferson is only second to that of Washington. It is currently reported, by the way that our city library, founded by Franklin, has refused to admit J's works. Such a piece of narrowness in an institution established on the most liberal principles is lamentable in the extreme. We have "all sorts of consciences" in this quarter but scepticism is the most prominent trait of the place & the day.

You will pardon me for thus intruding on your time & attention but I could not help it. I cherish in common with many, very many a deep sense of the great worth of your influence, & I long to witness its benefits in this community. Here as elsewhere you have been the means of great spiritual good to individuals of noble minds & excellent hearts, and I have thought that you ought to know it not only from the general voice of the world but also from individuals. We feel that you have done a great deal of good. We shall rejoice to see you here & to witness the effect of your preaching. If you visit Phila: in the Spring, I shall be extremely happy to welcome you to my house —

Very respectfully Yrs

W. H. Furness —

PHIL
13
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PAID

P^d

18¾

Wm E. Channing D.D.

Boston

Furness

he shows that
tary case. Then
the religious motive
are there in the co
of Washington. Th

Salem 7th June 1830

Dear Sir:

I ask your acceptance of the volume accompanying this note.

I feel it due to you to state the reason why I have failed to write a notice of Mr: Jefferson's Religious opinions, since I never should have thought of doing so but in consequence of your encouragement. The simple fact is that a press of engagements, some of them extra-professional, together with a weakness of eyes, which, for a month, prevented me even from reading, did not allow me opportunity of preparing the review as soon as the Editor wished it, or to engage to do it at any specified time. I trust ~~[illegible]~~ that it has fallen into abler hands.

I remain, Dear Sir,

We are subjected to various
influences –
We must **react** – this the
law –
All agency ~~overpowering~~ our
own agency wd be ruinous
The situation of childhood im-
portant –
Pressure of circumstances –
two ~~reaction~~ ~~influences~~ modes of
react –
One – to oppose circumstances
& frame them to our purpose,
another to act with & build
up there a power in oppos.n
to them –
Refuse to let the mind
~~Do what it~~ take its form
from them –
Both right –
Outward efficacy (alone) dangerous
Will is enslaved still –
Religion is to aid, call forth
this power –
The act of the strength of
[illegible] is pure, happy, only

— far as it awakens
free action in us —

Rev'd W. E. Channing.

Do we create virtue –
right –
[illegible] ~~are~~ [illegible]
right eternal –
~~Love~~ – ~~beauty~~

great .. respect,

J. Brazer

W E Channing

Boston. June 8. 1830.

My dear Sir.

I was truly grieved by your account of the discouragements of your parish. Your spirit & confidence must not fail. I think few situations more desirable than that which you offer to a young man, & I hope, that one, worthy of it will soon ~~off~~ be found. It is not in my power to visit you at present or soon. My colleague Mr Gannett will give you a sunday next month. I have said what I ought to urge my friend, Dr Tuckerman, to spend one or two sundays with you; but he can preach only half a day, & may not feel himself able to meet the expense of travelling. Northampton is so attractive to travellers, that I should suppose the ministers of this city would ~~[illegible]~~ visit you, for their own sakes, in the summer, if a substitute can be provided for them. Mr Dewey has friends not far from you, & I know no one who could serve you more effectually. It would give me much pleasure to avail myself of the hospitality which you so kindly offer— but I am obliged to give myself up to repose during the summer. I feel your claims to be strong & will not fail to urge them as I have opportunity.

Very truly

Yr friend,

Wm E Channing

BOSTON JUN 8 MS

12

Mr George Bancroft,
Northampton,
Mass.

W. E. Channing.
1830 8 June

(William E. Channing to George Bancroft.)

Boston, June 8, 1830.

My dear Sir,-- I was truly grieved by your account of the discouragements of your parish. Your spirit and confidence mu~~a~~st not fail. I think few situations more desirable than that which you offer to a young man, and I hope that one worthy of it will soon be found. It is not in my power to visit you at present or soon. My colleague Mr. Gannett will give you a Sunday next month. I have said what I ought to urge my friend, Dr. Tuckerman, to spend one or two Sundays with you: but he can preach only half a day, and may not feel himself able to meet the expences of travelling. Northampton is so attractive to travellers, that I should suppose the ministers of this city would visit you, for their own sakes, in the summer, if a substitute can be provided for them. Mr. Dewey has friends not far from you, and I know no one who could serve you more effectually. It would give me much pleasure to avail myself of the hospitality which you so kindly offer, but I am obliged to give myself up to repose during the summer. I feel your claims to be strong and will not fail to urge them as I have opportunity.

Very truly

Your friend,

Wm. E. Channing.

Dear Sir

Your memory is better than mine. I had entirely forgotten, & cannot now recollect with any distinctness, my having put into your hands the money which you have returned — You should have made a better use of it.

I paid to Mr Coffin 45 dollars of the M'Lean fund. I am satisfied that the remaining twenty five cannot with propriety be given to Miss Adams, & I therefore return them to be applied by the Trustees.

Very truly
yours
Wm E Channing —

June 8. 1830.

June 8. 1830 Rev. Dr Channing —
money for preaching, given me
by him, in 1828? returned by me.

Rev. Mr Gannett,
Berry St.

Newport - July 3. 1830 -

My dear Miss Peabody -

I received your letter with great pleasure. It was quite a relief to me. I had many fears, before leaving Boston, lest I had done you harm by my remarks on your late difficulty. You were evidently disheartened & disturbed. Your letter letter shows ~~that~~ the elastic spirit has risen again, & that you have come from the trial with no loss of resolution, & I trust with no loss of happiness. The thought of having given you pain & still more of having discouraged you, when you looked to me for strength, is a burden which I rejoice to throw off. Such failures sometimes tempt me to resolve ~~[illegible]~~ on declining wholly the office of counsellor - But, this would be doing wrong; for I fail undoubtedly, as much from errors in myself which I may reform, ~~[illegible]~~ as from the refractoriness of the materials on which I operate, & my disappointments ought to ~~urge~~ ~~[illegible]~~ me to more resolute self-improvement.

You seem to fear that it may not be quite "proper" in you to let me know that my prudence is no better shield from the world's censure than your imprudence. On this point however I have no such sensitiveness as to prevent my friends from speaking plainly to me. I am plea- that you have taken courage to let me now how I am ~~[illegible]~~ judged by that tribunal ~~[illegible]~~ society before which we all stand. You must not think however that you have disclosed any great or startling secret to me. You think that you, "small people", alone know what the world thinks of you. I believe, the world speaks its mind to "great" & "small", though in different ways or languages, & the former must take more pains to hear & understand. I think it too of great use to know what the world thinks of us, if we have force enough, to escape discouragement (that greatest of evils,) force enough to ~~[illegible]~~ hold fast our trust in our capacity of progress, & to avail ourselves calmly of censure as a means of improvement. Unhappily some are discouraged, some irritated, some har-

dered, some made misanthropists by the world's un-
sparing judgments, & to such, ignorance, if not blin
is at least security from much evil. But to suc
of us, as have no great partiality to our present
selves, but value ourselves chiefly as having
within us the seed of something better, it is good
to learn how others view us; for in some respects at least
we are more faithfully reflected in the glass of
others minds, than we appear to our own una
consciousness. However stern be the reprover within
it cannot do all our work for us, because it vie
us only from one position, & its deficiencies [illegible]
up by those who see us from very different on
I know indeed that it is sometimes a sore trial
have the accusations of conscience followed up
by condemning voices or looks or manners from without,
& sometimes we seem to have no refuge from self-
contempt & despair but in scorn & defiance of others.
Blessed are they,, & such there are, who endure this
temptation, who hope for & resolve on progress under inward
& outward rebukes ~~[illegible]~~, & who protect with sleepless care
the spirit of love, of humanity, against its worst
foes, the cruel judgments of others —
I have written almost immediately on receiving your
letter, because I wish to repair any injury I may
have done your mind, & to assure you of my joy

1

in your resolute & cheerful tone. Be of good cour-
age - you have done much for yourself, & have learned
something of that "good" which is cheaply bought by a
life of humiliation & pain. - I shall be happy to hear
from you - but having now disburdened my conscience, I
cannot promise to write again - Yr sincere friend,

Wm E Channing -

Miss Elizabeth P. Peabody,
care of Dr Peabody,
Boston.

This letter of
Jane must be
sent to Dr Wm
Channing -

June 1827 – "Don't work too hard

Newport. July 25. 1830 –

You = gr^t capacity for work 1831

My dear Sir –

I enclose to you the "phrenological journal" for Dr Robbins. I have received no volume as he supposes.

Your letter says nothing of your health, which, I trust is good. I rejoice to hear, that the congregation are well. The intense heat of the season makes me fear for our large cities. I know not, when we have had such a week of heat on this island as recently, & when we suffer, our neighbours must be very much tried –

My life passes almost unvaried by incident. One day repeats the last. This way of life is not best for all, perhaps not for many – To some it is a necessity. You, my dear Sir, – were made for action, almost without intermission, & you & your class fill a most important place in the church & the world.

Writing of this cast of character, I ~~[illegible]~~ am naturally reminded of brother Ware. I shall regard his return to us, with power of usefulness, as a great ~~bounty~~ kindness of providence.

To those of our people who enquire for me, you may say, that I am gradually regaining strength. I hope to be good for something, if I am allowed to return to you.

Very truly

Yr friend

Wm E Channing

Aug. 10. 1830 Rev. Dr Channing.

"You made for action almost without
intermission"

Rev. Mr Gannett,
Boston..

Norcross

Boston July 27. 1830.

Revd Doctr Channing,

Dear Sir,

I Have been absent from Boston for Several days on a journey East. which has prevented an earlier answer to your favour of the 15 Inst. — immediately after my Return I deposited three hundred Dollars to your Credit in the Massachusetts Bank. —

I Have sent Several times to Mr Walley respecting the House in Granite Row — but have not been able to find him — Mr Ticknor will quit his House in September — the Rent heretofore paid has been 1000 Dollars. I should think 700 or 750 Dollars the most they would now bring, if these Houses suit you there is no doubt you can either at about that price. —

Several Houses are now for Sale which I think would suit you, but the Price asked is very high, the owners can borrow money & will not sell 'till they are obliged to, they have an impression that the Autumn will be more favourable.—

Mrs Russell late Mrs Gore has offered her House on a lease of several years at 1000 Dollars per Annum— If she should again offer it would the House & Rent suit you?—

It is my present intention to be in Newport early in August.—

I am in haste

Yours with Esteem—

Ebn Francis.

BOSTON
JUL
27

6

Revd Wm E. Channing D.D.
Newport.
R.I.

C Francis
July 1840

Boston, Aug. 3d. 1830.

Dear Sir,

Will it be possible for you to favor us with a communication for the next Examiner? At a late meeting of the friends of the work I was requested to write you on the subject of an article, but Mr Stuart's Letter made its appearance the next day & I thought I would wait till you had read it, supposing it possible that you might reply through the pages of the Examiner. Perhaps, however, you do not think of replying at all. Still, is it not in your power to give the article on Peace Societies, some time since spoken of;— or one upon Jefferson's Works; Coleridge; or any other subject? There is at present a great dearth of communications, & an article from you would be particularly seasonable.

I am, Sir, very respectfully, yrs,

Francis Jenks

Rev. Dr Channing.

Power the very end of our being -

Power the main idea in conflict -

All notions of men inconsistent with power are ruinous -

Xty intended to give us power -

What?

Effort - exertion -

Strength of will &c

Determinat of soul to virtue &c -

We need not be what we have been -

We may change ourselves still more than things around -

& the mind fixed - & heart invincible - & in - tyrant -

There is a natl congeniality between soul & virtue -

Therefore all ~~being~~ built on power -

Nothing which is done for a man essentially alters his worth, but what he does - his own energy -

What the use of all the differ of life? - to discourage &c? Oh no -

G might make us perfect in moment - of that wd avail -

There is a preciousness in what comes from ourselves -

Sinner deceived -
When we were weak -
I find a law in my members -
Who shall deliver me -
Can the leopard change spots -

The weak - when movement is a defect of will - A
A weak man, easily persuaded -
Who does not put forth his powers for
virtue -
A strong man may be stultified -

Power — what we serve —

Effect on each person —

Power over nature by skill — wisdom —

Is it not to over some —

We secure it by conformity to the virtue principle — By folly we would destroy —

Is it so written — —

Still there must be direct conflict —

In power cannot for want of knowledge of the end — Different pursuits give power —

— from unconsciousness of power — from fear, self distrust —

Feeling ~~of~~ the necessity of power — a great source —

Seeing others do —

Strong motives — goods —

Perfect, noble examples, are quickening —

The idea of high virtue —

Immortality —

Xy — ~~the~~ the character —

G — what an all powerful that —

BOSTON AUG 5 MS

PAID

Rev. W. E. Channing —

Newport,

R. I.

Newport - Augt 9 - 1832 -
W. E. Channing

My dear William -

I presume you received my letter by Mr Wheaton - yesterday I received your prospectus with ~~the~~ letter on the other page - I rejoice, that you have made up your mind to give your journal a character which will render it interesting & useful to all classes of Christians. I should have been more urgent on this point, had I not felt that our difference of opinion exposed my judgment to suspicion. I am the more ~~[illegible]~~ gratified, in finding that you have come to this result from your own uninfluenced deliberation. As I wrote you, I can prepare nothing for the forthcoming number - I have been obliged to give up this summer very much to quiet. I have no expectation of being at Commencement - I have some thought of a journey about that time - but it is very uncertain - If you can pay us a visit at that time, we shall be glad to see you - You ask about "the loan" which you received in your absence - We never considered that money as a loan, but wished you to receive it as an expression of our regard - Very truly

Yr friend

Wm E Channing -

My Dear Mr

I am passing a few days with my friend Mrs Ware in Providence & then to return to Newport I observe by yr prospectus that a subscriber will be holden for a whole Vol - who takes one Number - Sister & myself cannot be answerable for the Vol - which I requested you to send East & South as we are uncertain what would be their wishes —

If I go to Boston in the [illegible] of this month I shall be very glad to have you stay with me - but it would not be convenient for you to go there to sleep unless I am there - the house is now shut up my servants all in Newport & the family in the kitchen I have nothing to do with they receive no compensation very truly

Yr friend S G

I am subscriber for the year —
J Gibbs

— August 9th

Mr William C Woodbridge,
Hartford,
Conn —

ROVIDENCE
AUG
10

Lyman Lamb, one of our countrymen & formerly of Boston, has visited this island for his health, & is now about to try the climate of Cuba. I had not the pleasure of knowing this gentleman until we met at St Croix; but the state of his health & his amiable manners have given me an interest in him. I ~~do~~ take the liberty of introducing him to you, & of asking such ~~atte~~ attentions for him as your engagements may permit you to render—

I am
Very sincerely
your friend,
Wm E Channing.

[1831]
C

Richard Cleveland Esq.

The public weal–
This the end of govt–
Must cont. secure the rights
of all–
Can the own vigilance & wisdom
down be trusted –

Must govt be ~~con~~ opposite to
people – must it be [illegible]–
Can any individual be
conscious of ~~[illegible]~~ such supreme rectitude
of mind & will, as to enforce
wiser & justr laws than can the
people–

Religion – adapted to times–
suited to progress–
All dictated, but meant
ever to cease–
The passion for public life
to be inhibited–
First views of govt –
Xt, to supersede all other laws–
Desire for the perfect of [illegible]
& all–

Mr Lamb.

Richard Cleaveland Esq,
Havana.

Rich.–
[illegible]–

The expectation of
accomplishing every
thing by govt.

Necessity to discover a new
power –

Govt a means of
right–

Must not govt
insist be cordially
embraced–

Intrigue, selfishness in govt–

No confidence
in it–

The spirit of
all good institutions to be
exercised
~~narrated~~–

Can the spirit
of right & general
good be awakened–

Must its nature
& fit organism–

Free, intelligent
assocn?

+ 1 health
2 West India Slavery
3- Reform in England

c

St Croix 1831

My dear Mrs. Kinder,

Did I not know you so well, I should begin my letter with apologies for not having written you before; but I believe I may leave my defence to your sincere friendship. For more than a year, I have neglected most of my correspondents; I rejoice that I have leisure & strength, to prove to them that they are not forgotten.

This letter will be handed you by two of my much esteemed friends, Mr. & Mrs. Farrar of Cambridge, where Mr. F. is a distinguished professor at the university, & Mrs F. is not less distinguished in her sphere. They know almost all your friends here, & will receive as well as give much pleasure in their intercourse with you.

Since I last wrote you, I have spent six months in St. Croix, a Danish West India island. My great motive was Mrs. Channing's health, & she found much though not entire relief in that beautiful climate. (I hoped some benefit for myself though not very confidently, & I have returned much as I went. I have little expectation of any important change of my health. In another world, I trust, I shall renovate my youth; but for the present I must try to keep, a sound mind in a weak body. I have health enough for enjoyment. Unhappily I can *do* nothing, can make no considerable exertion, without paying the penalty. I say this because I know my friends abroad have some interest in my health.

Abroad I saw a beautiful nature but it was darkened by *slavery*. This hung as a cloud over every prospect. I could not even connect the beauty of creation with its Author as I do at home, for the fruitfulness of every field was the work of slaves, & spoke to me of the degradation of my fellow beings. I rejoice in the feeling which pervades England on this subject. It has already done much good. I saw its effects in the island where I resided, where I was assured, a new spirit of humanity was spreading in the treatment of the slaves, & this I could only ascribe to the philanthropic impulse given to the world by England. I trust you will not stop at anything short of emancipation; but my *own* observation taught me a lesson of great caution on this subject. No one, who has not visited the West Indies can well understand the incapacity of self government induced by slavery. This is one of the strongest reasons for its abolition, but it shows that abolition may bring with it terrible calamities.

I rejoice in the bright prospects opening on England. You are to have reform & to get it peaceably, & to get it at the right moment, that is when you are grown up to the blessing. It comes to you as the necessary result of the growing intelligence & wealth of the people, & these joined with the good principles of the middle class, will make it a blessing. It is a stage of a mighty revolution which has long been going on, & I hope will give a peaceful character to the stages which are to follow.

Do offer my sincere regards to Mr. Kinder & to Miss K. to both of whom I am indebted for letters, & to your excellent minister Mr. Fox, from whom I have lately received two vols. of sermons, which as yet I have wanted time to read. I am now in my summer retreat, & have some leisure which I shall give to his work.

It will give me much pleasure to hear from you again, & to hear of what passes around you.

My interest in England is perpetually increasing. She is to bring the world still more into her debt. Mrs. Channing is not with me, or she would join in affectionate remembrances. She has just passed through the suffering of putting to a public school our only boy, & few mothers could feel it so keenly.

Your affectionate friend

W. E. Channing.

St Croix. ~~Decr~~ Jany 9 5 - 1831 -

Dexter

My dear friend.

Many thanks for your letter. Your kindness follows me across the ocean. In truth, where has it not followed me, since my first acquaintance with you? I bless that Providence which gave me early such a friend, & which has preserved you to me so long. Not a few, in whose attachment I trusted, have parted from me in the journey of life; & I say this with no disposition to censure, for a full share of the blame, where any existed, belonged, probably, to myself. But your affection has never faltered, has withstood all trials. I feel that it will never fail me on this side the grave & I trust, it is ever to survive that change. I owe you much, & to such affection I am willing to owe much. In recollecting it, I have but one cause of pain, one which mixes with all my near relations & attachments, & that is, that I have not done more for those who are dear to me. My habits of mind abstract me too much from my friends. Perhaps I am improving in this particular —

My letters to my family have informed you of the circumstances of my voyage. I did embark, as you say, at the happy moment. The vessels which followed me had much more unfavourable passages. We suffered somewhat, but enjoyed much. In truth, our absence from home has as yet brought us more enjoyment than we hoped. I left home, putting pleasure out of my thoughts, feeling that I was taking hazards, but feeling too that I owed this experiment to my wife; & pleasure, without being sought has come to me. We found Mr Adams' kind friend here prepared to receive us, & I doubt whether we could have found in these islands a more agreeable home. We are truly at home, & you know the import of those words. Our house is admirably fitted to the climate, & meets all our wants - & for us, who have been so luxuriously lodged, this is saying much. We are living among highlands, occasionally wild, but generally cultivated to success. The roads are excellent, often lined with beautiful shrubbery, giving new prospects as they perpetually wind thro the hills, & often showing us thro openings that ocean wh we love for its own sake, & love still more as the path to our native shores - The climate I am disposed to think one of the best, though we have known it at a season when the prevalent north-winds have a degree of keenness in them not always pleasant. Our residence may be too high, & the air too refined & dry for pulmonary complaints - but of this I have not had time to judge. The thermometer is to day ~~f~~ about

78 or 79, the wind east & yet most balmy, & so fresh & free, that I have just been riding on horseback at noon- Mrs Channing is sensibly improved, & enjoys the climate as much as I hoped- Miss Dix is languid, wants the Rh Island fog to brace her, & begs me to say, that she will wait for another opportunity to write you.- In regard to myself, I am rising from the languor in which the voyage left me, am beginning to walk freely, & as all tell me, look decidedly better than when I left you. How the climate will act on us, when it grows warmer, time alone can teach us; but [illegible]pe for the best. One thing [I find, that uninterrupted f[illegible]r weather does not weary me. I welcome ~~the~~ bright sun every morning as gratefully, as if he had not shone with the same brightness so many days before. I find I have filled ~~the~~ my letter with details ~~about~~ of our situation; but you will be very tolerant to a fellow-invalid, even should his accounts of climate & situation run into prolixity. In a better existence, our topicks will be more spiritual; though to me there is something spiritual in the delight which I inhale in a pure, balmy, refreshing air - & the enjoyment which nature gives in a fine climate seems to me not unworthy of the heavenly world.-] I beg you to remember me affectionately to your children, & to the friends who may inquire after me. I beg you to write me, & not to fear wearying me with details.

Whatever brings home near me is most gratefully received -
Mrs C. desires me to express to you
her very affectionate remembrances. Yr affectte friend
Wm E Channing

Mrs Catherine Codman,
Rowe Place,
Boston,
U S America -

single -

F K V
7 FEB

SHIP

[illegible]

1831. St Croix -
His friends & his perfections.

c

St Croix - Jany 15. 1831.

Dear brother Tuckerman -

I have written you once; but your letter, received yesterday, gave me so much pleasure, that I cannot forbear writing again. You did kindly & wisely in sending me details; for however acceptable your reflections may be, it is still more gratifying to know how the little world, to which my thoughts transport me so often is going on. All your accounts were gratifying ~~exactly~~ [redacted] How much secret suffering there is in this world. You are called to see the more palpable evils of life. But sometimes we get glimpses into the

the soul which reveal to us deeper misery than we had dreamed of. I have seen in the bosom of affluence what your poor have never endured. Let us thank God for the pledges which we have, that all suffering has its commission, & will work a good proportioned to its severity. — You, I suppose, want to know something about me & mine. I have been signally favoured, as perhaps you have learned through my letters to my family. I could not have hoped for such accommodations as I have found here — & to add to our enjoyment, we have had a spacious house to ourselves. This luxury however is an uncertain one, ~~for~~ & for the sake of our landlady we ought to wish her house full. You will easily understand the great evil which presses on my mind here. When I look round on the fields, they do not speak to me so immediately as at home of the goodness of God. Another painful thought is associated with them, that is, slavery — a worse curse than that of thorns & briars is on them. I do not however suffer myself to exaggerate this evil. I have long known that the common notions of slavery among us are vague & erroneous. The negroes here have what are called the comforts of life, i.e., food & lodging, more of a better quality than the peasantry of Europe generally enjoy — nor are they perhaps as much overworked. They certainly accomplish less, & bear no marks of the emaciation so often produced by care & toil in our own country. The misery is, that their condition dooms them, generation after generation, to a merely animal & unimproving existence, & does as much as can be done to extinguish their intellectual & moral nature. They are of course given up to low vices, though the word vicious can hardly be applied to them more properly than to the horse, so destitute are they of moral ideas. These vices, joined to their brutal ignorance, entail on them, as you would expect, great physical suffering, so that, with [illegible] their comforts, they cannot keep up their numbers. [illegible] wonderful, that the owners do not see, that their own interest requires them to cultivate the rational & moral faculties of the slaves, ~~as the means of~~ Not only is the negro population deteriorating through ignorance & vice, but the loss of property from the utter want of moral principle among these is greater than you can imagine. This I see continually — but this does not absorb me. I do not blame the slaveholder alone — I blame the prosperous classes of society every where, who are leaving not a few around them to live & die in a darkness & vice little inferior to the slave's. I blame myself, & feel an increased desire to diminish the distance between myself & my less favoured brethren. I am living at ease - but were I to choose my lot, I think, I should not shrink from many of the toils which you are suffering in the cause of the multitude of our race -

Love to Mrs T. - Yr affecte brother - Wm Channing -

ger.

tan

Rev. J. Tuckerman,
Boston.

N FEB 14

1831. St. Croix
Slavery

St Croix - Feb 12. 1831 -

Dear brother G. -

Thanks for your letter of the 10th. It was all I wanted, only that it did not give me news. At peace, I care little for news - but abroad, I find myself ~~[illegible]~~ carried home by detailed accounts of what is passing around & among the friends I have left. You will say, that you know little out in your own sphere - but that sphere is to me one of the most interesting. Hardly a day passes without spreading & strengthening my sympathies with the mass of men. the poor, the forsaken. The sights which are most familiar here turn my thoughts continually on the need of great revolutions in our present social order. The selfish, all-grasping spirit, which every where sacrifices the many, to the few, or leaves the many to suffer without pity or the means of improving their lot, must be resisted as it has not been. You are right in not being willing to exchange your daily walks for my luxuries & ease, though I was half angry & half amused at the manner in which you speak of my present situation. You seem to think that I am acting the part of Corydon - but I never had any great relish for Arcadia. Man's business is among men - & if I have gone to solitudes, it was not to sigh among shades, but to use my little powers as well as I could. To me the country is the best article in the materia medica.

The quiet is to me, what sleep is to you. In society I soon be-
come exhausted. Earnest conversation makes me feverish &
so does breathing the close air of a heated, crowded room.
I am obliged too to live more at home, from the
necessity of observing a regimen. I am at this moment
losing in no small degree the benefit of a tropical
climate, from the difficulty of getting tender & nutritious
meats - I am surrounded by delicious fruits & vege-
tables, which I scarcely taste - & what I must need
I cannot easily get - To one who finds so many
little trials in society, which he can hardly speak of,
it is well to walk in a retired, quiet path. I have
never found that my lonely way of life has alienated
me from my race. On the contrary, I think, that
to me it has been the spring or instrument of phi-
lanthropy. ~~Mainly~~ It has kept me from factitious
tastes, & from ~~the~~ attaching importance to the
artificial distinctions of life - I am now on
a short visit to ~~A~~ Bassin or Christianstadt, the seat of
government, & a fine harbour, giving some beautiful
views. Yesterday I paid a visit to the uncultivated
part of the island, for such a part, I find, there
is, where the soil is too poor for culture in the
present season of low prices. I spent the day with
a Scotch gentleman, who is a good deal devoted to

astronomy. There are, you see, ~~some~~ & truly kind & hospitable people also cultivated men here, but around me, in general the people are given to outward & present interests, & I might suffer ~~I~~ if I depended on society.

You will ask me, I know, what I do, in my retirement. I wish I could give a better report. I am not idle, but my mind is not in one of its productive moods. I am following out some great views — Do not smile or scold because I am only accumulating — suppose I leave the world, before communicating more. Think you, that in the future world there will be no room for what we now learn. A mind, which is toiling ~~[illegible]~~ in solitude, if it get truth, is preparing itself for larger reception of truth hereafter, & will be proportionably exalt & useful. My family are well — my wife has improved as much of late — but, I hope, is advancing — I am about as well as I am at the Island in the summer, & this is to me something. My love to Mrs T & your children — Do not consider my letters for the public — they are only for you — I ought to have said this before —

Yrs affecty

Wm E Channing

I fear such illegible writing will hardly repay the labour of sending — But it will show at least you are not forgotten.

Rev. Dr Tuckerman,

Boston,
U S A.

NEW YORK
MAR
29

1831 – St Croix –
Interesting view of his reasons
for a Solitary life of Study –
As a letter from St Croix

The Rev Dr Channing

c

W. J. Fox begs Dr Channing's acceptance of the accompanying volumes as an expression of his sincere respect & admiration.

London Feb 17. 1831.

you will, I trust, excuse the freedom of my letters. I am not willing to forget that I am writing to one who has permitted me to consider him, as he has uniformly shown himself to be, my friend, and if at any time you observe an apparent want of the respect which I cannot but feel (into any neglect of which I can only unconsciously be betrayed) I beg you to ascribe it to the confidence I place in your kindness rather than to my presumption; for I am with entire respect & affection
dear sir
Yrs Grat. Garnette

Boston March 25. 1831

Dr Harris gave me the enclosed letter at Thursday lecture, saying that it was from Mrs Coffee, and he sh^d be glad if I w^d send it to you - We have nothing new in religious affairs among us - An Orthodox revival, more extensive than has for many years been known, is now interesting the friends of such excitements - In the Western part of New York it rages with the same violence & disregard of decency which marked the excesses there two or three years ago, but in the city of N York, it is more calm & sober. The revival there pervades the Dutch Reformed & Presbyterian churches, ~~but~~ & has reach'd some other denominations. The Episcopalians stand aloof - In Albany, in Philadelphia, in Charleston, & I believe generally throughout the country the means which the Orthodox have been preparing & perfecting for the last half dozen years are beginning to produce the desired and necessary effect - The methods for obtaining a revival have been reduced to a system, which discussion & experiment have rendered almost perfect, and which is taught as a part of religious education. We must anticipate a regular succession of revivals, till familiarity shall have stripped them of their power, and some other means of blinding & governing the people shall be discovered. And yet there is much that is good in these "attentions to religion". I wish we could get the wheat without the chaff. Is it not according to the course of Providence & the nature of man, that a community shd be more interested in spiritual things at one time than at another, and ought we not to take advantage of the season, & to put in operation ~~the~~ influences wh. wd cooperate with circumstances that occur, as if to make men serious & penitent? I am far from being satisfied that revivals, if understood to mean unusual awakening & thoughtfulness about the interests of the soul, are not a part of the means of salvation, wh. shd be used by all lovers of human virtue.

From the orthodox journals I learn that many of the Colleges - Yale, Williamstown & others at the South & West - are ~~[illegible]~~ at present visited by the revival spirit. In this city the work has been commenced. Prayer meetings in the morning, 'church fasts', &c. indicate the desire & expectation that this place shall follow. It

—may not rival N York. A deputation has been sent from Park St Ch. to Dr Hawes of Hartford, to induce him to remove hither — Mr May of Brooklyn has publish'd "Letters to Dr Hawes" in reply to some parts of his book against Unitarians. As far as I have read them, they are well-written, & manifest an excellent temper in Mr May—

I am anxious for a change in respect to the admission of members to our Ch. When I was settled and for some years after that time I *sincerely* preferred the use of a covenant; but for several months I have been receding from that ground, & now think the use of any creed or public profession unscriptural & wrong. Where however the people from opinion or habit are attached to thi form, and more harm than good wd come from lay it aside, I wd not urge its sudden relinquishment. But I do wish the minister was authorised to admit any one whom he pleased on the simple expression of a desire to communicate. I wd then say I *feel*, that we have a covenant, wh. those may acknowledge, who like such a form, but no such impediment is raised before those who think the table shd be free to all Christns— You will remember that the Comm. on one branch of this subject have never reported. I hope on your return you will consent to the discussion of the whole subject. & I shall rejoice if your views shd accord with mine.

I need not add that I shd not propose any change without your approbation. I have made one slight change in the celebration of the other ordinance, without speaking to any one excepting the parents immediately concerned. I have twice administered baptism upon going into chh. before the singing. It is more convenient for the parents, prevents the possibility of the child's being disturbed by the singing, & also the noise occasioned by the carrying of the infant from chh. during the prayer

Rev. William E. Channing D.D.
St. Croix,
W. I.

Qu. Revivals ~~Communion~~ – Mar. 25, 1831
Ruth
Qu. Communion-creed

after baptism. & saves the clergyman the necessity of going up & down the pulpit stairs in the midst of the religious services. There were slight inconveniences, but they seemed to me to justify the slight alteration, and I believe it has been acceptable to the people –

Copy entire

+

c

St Croix West Indies April 24
1831

Dear Sir

I received some time ago your aphorisms entitled the "New Era of Christianity" & I hope you will not consider my delaying to answer your letter as any evidence of indifference to its object. It gives me great satisfaction to find men waking up any where to the present degraded state of Christianity, & thirsting & hoping for a purer form of it. I was the more interested in your communication from the circumstance of having read with great pleasure & I hope profit, your dissertation on methodism or Evangelical Religion, & on the Spirit of Christianity. I met with these accidentally, & sent for them to England & have circulated them among my intelligent friends. I find much in your Aphorisms to approve & perhaps ~~one~~ my objections were I to make any, would apply to what I think their defects rather than to positive errours. I could wish that the Moral Perfection which is the great aim of Christianity & the ultimate design of human existence might be set forth in a more enlarged & exciting form. I could wish that the Parental character of God, might be taught more as a moral relation founded on the affinity of the Divine with the human mind, & having for its end the elevation of the latter to greater & ever-increasing likeness to the former. I would have men taught that Jesus Christ has no other or greater good to give than the improve ment of the human soul, than the communication of *his own virtue*, that this is essentially one & the same thing with Heaven, & that every other good separated from this is delusive & worthless. One of the important evidences of Christianity as yet hardly touched upon, should occupy a new place in the teaching by which the "New Era" is to be introduced. The virtue which Christianity inculcates & which was embodied in Christ, should be *proved* as it has not been, to be, or to constitute the *perfection* of *human* *nature*, or to involve the vigorous, harmonious, beneficent action of all its powers & affections. This adaptation of the religion to our spiritual nature to its development, life, energy peace, health, & perpetual growth this fitness & power of Christianity to connect us by endearing & generous bonds with God, & his whole rational offspring, so that we shall receive most & communicate most, or become living members of the "whole family of Heaven & earth", this, I think is an evidence of the divine origin of our religion, particularly suited to its more advanced stages, & suited to give man the conviction so much needed, the Christian virtue is the *Supreme* (good??) to be sought first for themselves & then for their race. Perhaps I owe to my views some better exposition, but you will probably understand, in what respect I should modify your aphorisms. As I said I see in them much to which I respond. What *Christian virtue is*, What the regeneration is which society needs, You have expressed justly I think as far as you have gone & this is an immense point gained. I shall be truly happy to hear farther from you. – & to take part in the good work of carrying forward Society. – I am however not worth much as a laborer. I am now in the West Indies seeking health & shall return to my country in a few days with no great addition of strength

Very truly your friend
Wm E Channing

Mr William Burns
Saltcoats
Scotland –

1831 May 5

Dear Sir.

I have just received yours of March 2 - & am happy to learn that the congregation enjoy such general health. I wish you could give as good account of their spiritual progress; but perhaps you are not the first to discern this. I learn very little of the theological warfare among you, except from yourself. The only consoling circumstance attending this is, that men's attention cannot be called to religion by the subject itself, or at least without some extraneous or personal considerations added to its own importance. Perhaps the time is coming when pure truth may be so attained & so set forth that multitudes will welcome it, though free from all mixture of party & personality. I hardly dare trust my own feelings on this

point; for whilst general disruption seems to
me most desirable & have aspirations, which I
fear is somewhat diseased, from [illegible] in in-
dividuals - I am not discouraged however by
the evil mixed up with the good at this mo-
ment. I expect irregular movements in the
present unexampled agitation of men's minds
every where; but great truths, I think, are to
come forth from the conflict, & men seem to me
to have caught already some brighter glimp-
ses of the end of religion & of their own be-
ing. There must be suffering, for the amount
of moral evil is tremendous, but it is a great
consolation to be able to see a remedial power
in suffering. This I seem to see.

You speak of the severe winter.
This has led me to ~~notice~~ think of the mixture
of good with evil every where. The papers
from New York have informed us of the dread-
ful distress among the poor this cold season.
Now here in this land of slavery, the distress of
poverty has ~~never~~ not once fallen under my notice,

& the wretchedness of our own country in this particular may be said to be unknown. This island, only 28 miles long & 6 broad, & containing above 25,000 people, i.e., about 150 to a square mile, has no paupers, except a few among the free. Slavery then must not be set down as a condition of unexampled physical suffering. It is a ~~misery~~ state, which cannot be painted too darkly, if the true evils are fixed upon – but in the present corrupt constitution of society, it will be hard to prove that the physical pains of the slave surpass those of the peasantry & the mere labourers of cities in most parts of the world.

I am sorry that the Catholics have been so [illegible]lent – but not sorry that their violence is counteracting itself. Bad as Calvinism is, I do not wish to see its overthrow by Catholicism. – I am a little surprised at the alarm given by the change in the government of the Theological school. The direct tendency of the change is in opposition to what is suspected. – I am not so free from fear as you are about the effects of the infidel attempts among us – I mean, the immediate effects. They would be of no importance, were they not seconded by the gross ignorance & errors which prevail on religious subjects – But seconded by these allies & by the spirit of the times, which is innovating & restless, they may effect something. ~~My hope~~ Let us labour, that religion may be purified by some other process than the assaults of the unbeliever. Very truly

W E Channing

via Baltimore

Rev. E. S. Gannett,
Boston,
U S A.

May 5. 1831 Rev Dr Channing
St Croix. Slavery not unmixed evil

May 5.

Theology. Controvy
Catholics
Infidel attempts

St Croix 14th May 1831

Messrs D Rogerson

Gentlemen

This will be handed by the Revd Wm E. Channing who with his Lady and family go passengers in the Carlo — The respectability of this gentleman is well known to you — Permit me to ask for him your usual kindness, and attention to such little things as the family may have on board said Vessel — Any services rendered him will much oblige

your obdt Svt

Darius Rogers

~~understand G., many bring good to noblest sentts, many manifest them — It enjoins wisdom, intellect & vigor —~~

not enough — It is praise communicating itself —

State more precise by conformity &c —

Goodness, communicating goodness is not to be admired only — but acted on —

Religion is adoration of this, & breathes spirit, habit, to communicate a like good —

G. is understood & loved, as far as he awakens us to propose & seek boundless good —

Our social relations, elevated by religion in our view into occasions of infinitely happy influence, are great perfecting means —

Social duties most perfecting, not as distinct from religion, but as its acts, emanations, manifestns —

In human perfection the religious principle carried forth in the whole life, invigorating social affect, sustaining labour, fortifying self control —

Religious principle, leading me to respect myself & others, & to serve both — this is perfection —

Religion gives dignity to intellect, a what may

Perfection —

Religion not a means only — but comprehends it —

Is religion perfect in the germ or principle —

In what does perfection consist — Love the chief principle —

Love, acting in sympathy with & adoration of G., is the spring —

But not the whole —

Love in action, spreads happiness & virtue, grows most —

Contemplation not enough — [illegible] active as well as contemplative —

Feelings — & acts [illegible] accomplishts alike necessary —

Make soul & body — inward & outward in harmony —

Religion most acceptable when carried forth in life —

perfection is throwing soul into present duties —

No affect of any value but what tends to & comes forth in action — in outward effect —

Mere love, shut up in heart, is not perfect —

It tends to come out — travels its course — &

—ove shd be pro-
moted -
— by ~~the~~ clear precept
of usefulness - following
the product - seeing
what good it effects -

— i.e. — by giving mind
more extent

— by preparing to gain
from savings -

— by seeing the beauty
of vocations -

Mind shd be made end
in labour - then the
qualities whh labour
brings out shd be
understood -

The labourer shd under-
stand the capacities whh
labour may aid -

Self jealousy - sacred
care -

G shd be seen in uses of
nature
— in its exhibitions
& emblems -

Labour for families pro-
motes love -

Elevate domestic relations

Work to bring up children -

Self denial - to get leisure
for intercourse -

The idea of belonging to
the race, the universe -
this impresses individs -

Appetite - subordinate, must
there be ends -

May not labourer be taught
that they are means -

The discovery of something deeper
in him is necessary -

May not the spirit be kept
in mind, in common labour - the
divine nature -

One mind felt to run thro
all labours -

Ordinary life wh determine
us - Hence their raised -
turn mere ~~animal~~ labour or
matter into a spiritual mean-
social relations & experience
the best school - not books.
Let them learn how to
use these

Our natural labours call
forth intellect in various forms -
Let in reverence

To spread external beauty,
perfection, ornament. by
outward

Every thing depends on mo-
tive.

Messrs Davis Rogers & Son
New York

Nothing is so perfecting as
the common duties of
life - These fill up
the most of life, & might be
expected then to contribute
most to its great pur-
pose -
— These must not be sep-
arated - They are our
chief work -

Letter to Sismondi. June 1831

Dear Sir —

[16]

Miss Sedgwick has favoured me with the sight of two or three of your letters to her, in which you have expressed some interest in my writings — & I thank you for the freedom with which you have made objection to ~~one~~ my views of the ~~[illegible]~~ influence of Napoleon — I have had no time to turn my mind recently to that subject — ~~but~~ I have a ~~general~~ feeling however, that my general views are just — but that I have fallen into some errors I can easily believe, & if they are important enough & likely to do any harm, I should be glad

to have them enforced - I send
you a volume of my writings, &
when you have leisure, I should
be pleased to have you look
at those of them in particular
which give my views of relig-
& to learn ~~[illegible]~~ whether
they seem to you in any
measure adapted to the
wants of the state of Protest-
ant Europe.

This leads me to a
subject infinitely more important
than my writings - & which alone
has induced me to write you -
the immense moral power now
exerted by France over the whole
civilized world, a power growing

from her geographical & political
position, from the universality of
her language & literature, & from
the mighty power of her great writers
to speak intelligibly & forcibly
to all nations, renders her at
the moment the most interesting
spot on earth - The cause of
free~~dom~~ constitution, & of human improvement
is especially committed to her -
When I take the view of France,
I am deeply afflicted by what
I hear of the want of religious
principle among all classes of
her population - for without
this principle I do not see how
a people can attain to moral elevation,
or do much for the human
race - I wish to know, if

the sad accounts I have heard
are true? Is Xy classed by the
great majority of thinkers as an
exploded impertinence? ~~Are the~~
~~principles of natural~~ Is religion in
all its forms neglected - for-
gotten - without power - Are
there ~~no signs of~~ those
who are alive to this primary
want of human nature (for
such there must be) so few &
scattered as to exert no in-
fluence? You can only perceive
what I wish to ascertain. I
should like to know whether Vol-
taire is as much as read
as formerly. Once he was the
very best expert of ~~the~~
me

French mind. Is he so still?
I will not overburden you
with quest - But let me
ask one more - [illegible] What means
or efforts, may we take in a-
melioration of the unhappy
condition of France? Can
nothing be done for relief in
that country - Your treatises
on relief, translated by Mrs
Sedgwick, satisfies me ~~that~~
you sympathize with me
in the importance which I at-
tach to this great interest
of humanity - I know you
must have thought on
it seriously - What then

I report it, can be done?
~~From the~~ My distance from Europe
exposes me to many errors.
I have however a general
conviction, that religion is not
to revive in ~~Engl~~ France
in any of its old forms.

Catholicism as fallen — & so is
Protestantism — In truth, the last was
an antagonist to the first,
a belligerent religion, formed
to put down Rome, & I ap-
prehend, exceedingly useful
in that respect — that its

work is done, nor is it ~~needed~~
sufficiently adapted to ~~the~~,
wants of ~~our~~ the world, ~~to~~
require its power — ~~Xy [illegible]~~
~~[illegible]~~, is ~~to~~ A power, higher
form of Xy, ~~the~~ her ~~aspect~~
be known is needed, ~~not~~
such as will influence intellects
to ~~profound~~ men of profound
thinking, & sensibility as ~~the true~~
~~[illegible]~~ the sense & most
~~[illegible]~~
effectual instrument of ~~exalt~~
~~[illegible]~~ giving elevated, moral
energy, & disinterested love to
the mind — If I may offer
one more question, I would ask
one there are any [illegible] of
thus power belongs — To

2

Is the want of it yet felt? —
It seems to me, if I may judge from
some views of it, might seem to in-
dicate this want — But I fear
this is a political enquiry, a worldly
concern — not the supply of the
religious principle for poor ... —
Is constant & benefic[illegible] give promise of a
~~[illegible]~~ On all these subjects to
better state of things. Do things ~~[illegible]~~ inherent at all
want light — If you can name
~~important clerk~~ of the ~~[illegible]~~ more intellectual
to me any ~~intellectual~~ of
your friends, whose minds are
turned to the subject, & who
would be willing to communicate
their views, I will thank you to
name them — but I hope
still more from yourself —
to If you can find ~~time~~ to
pr answer, will you strive to
give a more legible letter
in than my friend Mr Kinsreary.

Boston. June. 16. 1831.

Dear Sir.

My ~~dear~~ very dear friend, Miss Sedgwick, has favoured me with the sight of two or three of your letters, in which you have expressed some interest in my writings. I am gratified by the freedom, with which you have made objections to my views of the influence of Bonaparte. I have had no time recently to turn my mind to that subject. I have however a strong conviction that my general views are just. Still I can easily believe, that I have fallen into errors, & if they are important enough to do harm, I shall be glad to have them exposed.

I send you a volume of my writings, of which I beg your acceptance. When you have leisure, I should be pleased to have you look at those articles in particular which give my views of religion. (Miss Sedgwick would probably direct you to the discourse beginning page 455.) I wish to know, whether these seem to you in any measure adapted to the wants & condition of Europe.

This leads me to a subject infinitely more important than my writings, & which is my chief motive for troubling you with this letter. The in-mense moral power, now exerted by France over the civilised world, a power growing from her geographical position, from her political relations, as the centre & spring of the great revolutionary movement in Europe, & from the universality of her language & literature, render her at this moment ~~[illegible]~~ the most interesting nation on earth. The cause of free institutions & of human improvement seems specially committed to her. When I take this view of France, I am greatly afflicted by what I hear of the want of ~~[illegible]~~ of religious principle among all classes of the French population; for without this principle, I see not how a people can rise to any moral greatness or do much for the human race. I wish to know, if the accounts I have heard are true? Is Christianity classed by the great majority of thinking men in that country among exploded impostures? Is religion in all its forms neglected, contemned, & without power? Are those who are alive to its importance (for such there must be) & so few & scattered as to exert no influence? Is Voltaire as much an oracle as formerly? I once thought him ~~the~~ the truest expression of the French mind. Is he so still? I will not overpower you with questions. But an important one remains. From what means or efforts may a better state of things be hoped in France? What can be done for religion in that country? Your article on religion, translated by Miss

Sedgwick, satisfies me that you sympathise with me in my
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truth, the last was an antagonist to the first, a belligerent
religion, framed to put down Rome, & so far, was a great good.
But its work is very much done, nor is it enough adapted to
the present wants of the human mind to regain its power.
A purer, higher form of Christianity is needed, such as will
approve itself to ~~the~~ men of profound thinking & feeling, as
the real & most efficacious instrument or spring of moral elevation,
moral power, & disinterested love. If I ~~was~~ may ~~ask~~ put another
question, I would ask, if there any symptoms of this power
religion in France? Is the want of it beginning to be felt?
St Simonianism, as far as I know it, is a political engine,
a worldly concern, not the struggling of the moral, religious, &
immortal nature for freer action & a new development. The
writings of Cousin & Constant give promise of a better state
of things. Do they represent any considerable number
of the thinking class? Can you name to me any in-
tellectual men, interested in this subject, who would like to
open a correspondence with me? Can you name any
books which would enlighten me? Damiron's view of the French phil-
osophy of the age, I have read.
Will you excuse this profusion of ques-

tions. Be assured, I have a higher motive than curiosity. I have taken more than ordinary pains to make my letter legible. When you write, if you find time to reply, will you do the same? —

I esteem it a privilege that I have obtained, through Miss Sedgwick introduction to one, enjoying such merited celebrity as yourself. There are many subjects on which I should rejoice to obtain your views, particularly, the political prospects of Europe. But I waive these, at least for the present. You will learn from my letter what is nearest my heart, & on this subject, I hope you will find leisure to give me some light —

With great respect
Y
Wm E Channing —

P.S. Robert Sedgwick Esqr of New York will transmit to me any letters addressed to his care.

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Wm E Channing—

P.S. Robert Sedgwick Esqr of New York will transmit
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[1831]

Boston, June 29

Dear Sir,

My highly valued friend, Miss Peabody, has read to me your letters, in which you express a wish to know something of the views of Christianity which prevail to a considerable degree in this part of our country; & I am encouraged by your language to hope that you may look with some interest into a volume which I have published, & which will give you the general features of this form of religion. I ought to observe however, that what is here called Unitarianism (a very inadequate name) is characterised by nothing more than by the spirit of freedom and individuality. It has no established creed or symbol. Its friends think each for himself, and differ much from each other, so that my book after all will give you my mind, rather than the dogmas of a sect.

I am particularly gratified by this mode of introduction to you, because it may authorise a request, which I have much at heart. There are few things which I desire more than to know with some accuracy the religious condition of France the tendencies of the thinking part of society and of the maſs of the people on this subject, & what are the views of good & intelligent men as to the best means of increasing the power of religion among you. France from her geographical & political position, & from the immense moral influence which she is exerting, may be considered as the central power of Europe, & nothing discourages me more than the accounts which I often receive of the absence, the almost want, of the religious principle among all claſses of her population. Are these accounts true? Has France, as a nation, lost sight of man's connexion with God & with a future & higher existence? Is Christianity without honour & without power among you? Are there not signs of the revival of the religious principle? If so, ~~what~~ direction or form is taking? Is any deep consciousneſs of the need of it springing up? I know that recent events have absorbed the people, nor ought any striking developement of religious feeling to be expected under such circumstances. Still a tendency to a better state of things, if real & profound will give some signs of its existence. I wish to propose another question, which I wish you to answer with entire frankness. It is, that whether the views of the religion, given in my volume, are in any degree suited to the wants & state of mind of any considerable class in France?

I am not sorry to learn from your letter, that the English sects meet little success in spreading their own forms of Christianity among you. They can give you only a poor, low religion. England has made little progress for some time past in the highest truths. Her missionaries, if listened to, would carry back France three centuries. I trust, that religion, when it does return to you, is to spring up in a diviner form. I trust that France, after all her struggles for improvement, is not to resume the worn out theology of the dark ages.

You see to what object my mind chiefly turns. In the struggle of France for freedom, I have sympathised with her most fervently. But I wish for her a freedom worthy of the name, & this I cannot hope, unless it shall ally itself with a pure & rational religion.

I will only add that one part of my volume may not meet your full approbation. I refer to my remarks on Bonaparte. If I know myself, I wrote that article from a sincere interest in the cause of freedom & mankind. I may have erred however, & if my errours are important enough to be exposed, I will thank any friend of truth to undertake the work.

I commit this letter with my volume to Miss Peabody, who, I presume, will inform you of the importance which I attach to your writings, & who may do more justice to that subject than I can myself.

With sincere respect

Wm. E. Channing

7 on Second pap

My dear Mrs Baillie

I have received
no answer to my last letter but your
example has taught me not to be
rigorous in exacting my due
x + My last letter was sent you
from St Cruz or St Croix a Danish
West Indian Island. Since that time
I have returned home, & though
I have been looking on the beau-
ties of a tropical region, & inha-
ling its soft & balmy atmosphere, I
never looked on the face of my
own country or breathed its air with
greater delight than at this mo-
ment. Oh this blessed instinct of
country! What a happy part of
ur constitution, especially when
t does not make us insensible to the
advantages of other parts of the
world. This excess I believe I have
escaped, I do not think I love oth
er countries less for loving ~~my~~ my
own more. In all my travels
I have found more to admire
than I hoped, & every where abroad
I have found in the face of nature
& states of society something to pre-

fer to what I find at home. Still
I ~~not~~ have but one home. I
happily every human being has
the same unspeakable good. I
have had the pleasure of finding
since my return, a more prospe-
rous state of things than our coun
try has ever experienced. The
danger is that our cup of material
comforts & blessings may be too full
I rejoice too that trade is reviving
in England. The darkest spot in
Bennett's
the aspect of your ~~depressed~~ coun
try is the depressed, half famished
state of your lowest classes. This will
be relieved by the new impulse given
to manufactures & trade, but I fear
it is not an accident of yr system, but
a necessary effect of yr present arti
ficial state of society & will soon
recur again & &c. Great changes
should be made in society to avert it
To communicate the intelligence
& blessings of the higher classes to the
lower should be the end & true re-
sult of all social institutions &
they are essentially defective, where
such is not their operation. I am
a leveller, but I would accomplish
my object by raising the low, by
rescuing from a degrading indigen

& brutal ~~indulgence~~ ignorance the labourers of multitudes. — If I know what Christianity & philanthropy mean, they teach no plainer lesson than this —

End

I now come to a subject first in my thoughts, though deferred to the conclusion of my letter. You have written a book giving yr testimony to what you believe Christian truth & still better to the Christian spirit — I thank you for it, I rejoice in it. You have given an example worthy of all imitation to the distinguished intelligent & virtuous — who owe to their age a duty wh they have much neglected, the duty of open opposition to that exclusive intolerant spirit, wh would perpetuate without end the enmities & vices of the past — I have not yet ~~received~~ read your book, but had only a glimpse of it at a public institution in Boston, to wh I am denied access by my residence in the country — Your plan is a truly wise one. I am expecting a copy with some impatience

I remain
With great respect
yr sincere friend
Wm E Channing

July 12. 1831-

— To - Mr Wm Alexander - Great Yarmouth
England

"Boston July 23. 1831."

"Dear Sir,

I received from you a long time ago two letters which were to have been handed me by Mr Bradford - That gentleman ~~did not~~ I presume did not visit Boston - as I have not seen or heard of him - You kindly offer me in your letter, some of the publications of Mr Evanson, particularly on the Sabbath & the prophecies to be forwarded by Mr Rathbone of Liverpool. Mr Evanson is little known here. I have heard of one copy of his work on the prophecies & have quite a desire to see it & indeed to read any thing of his which you would like to transmit - I have delayed answering you very much on account of my state of health - which has lead to a neglect of most of my correspondents I have indeed been able to write, but a languor has indisposed me to any effort not demanded by necessity. Half a year has been spent in the West Indies. For more than a year I have published nothing I hope to do better - I must repeat my acknowledgements to you for the interest you express in my writings & for what you have done to make them known.

I remain
Very truly
Yr friend & serv't
Wm E. Channing "

c

Rhode Island Aug 29 - 1831

+ at first paragraph - also on 3d page -

My dear Mrs Baillie

I offer you many thanks for yr book which reached me a few days ago - I thank you for it, as a friend of truth, & if my suggestions contributed to confirm yr purpose of giving it to the world, I offer you additional acknowledgments. It seems to me, that nothing is needed but the same explicitness & uprightness among the intelligent & influential, to work an immediate reformation in religion, ~~than now prevails~~. The weight of opinion were it fairly expressed would be found in favor of juster & more rational views of religion than now prevail. I feel that you have rendered good service to that cause you have at heart. I am much gratified by the unaffected humility & liberality with which you have borne yr testimony. In my last letter I told you how much I approve yr plan. It is the true one, & will sooner or later be felt to be such. At present Christians of all sects rest on detached passages & mistake them for the general tenor of scripture.

If it will afford you any satisfaction, I ought to say that my views of the doctrine which you have examined are much the same with yours. At the same time I should add that for years I have felt a decreased interest in settling the precise rank of Jesus Christ. The power of his character seems to me to be in his spotless purity, in his *moral* perfection & not in the time during which he has existed. — I have attached less importance to this point, from having learned that all minds are of *one* family, that the human the angelic natures are essentially one. Holding this doctrine, I am not shocked as many are by the Humanitarian ~~sys~~ system. — Still it seems to me to labour under serious objections, nor am I at all influenced by the argument which its disciples insist upon so earnestly, that it brings Jesus nearer to us. His moral perfection seems to me his great peculiarity — separation from all human beings, & this remains the same on all systems & is more inexplicable on the Humanitarian system than on any other. End In one point I differ from you. I attach more importance to philology & criticism than you do, as means of learning the true doctrine of Scripture. I do not indeed think that they bring to light a single truth, which a common Christian cannot gather from the plain parts of the Bible; but then they show that the *obscure* parts are perfectly consistent with the plain, & prevent the last from being perverted, distorted, to conform to the first, & thus, I think, an immense service to the truth. I wish I were able to review yr book, that I might communicate some of these views & others which I have not yet sufficiently expressed. But at present I can do little. I have given half a year to the W. I. & on my return have many duties pressing on me. I wrote you from the W. I. a *long* letter. Did you not receive it? I have written you two since my return. I sent you too my volume — has not that reached you? I shall grieve if these proofs of my remembrance & respect have been intercepted.

You enquire about my health. I went to the tropics for the benefit of Mrs C—s health, which is improved, but the dry warm air rather debilitated me. I am now breathing the more reviving air of my native Island, which gives its name to the State of R.I. the first watering place in our country, & a spot which resembles England in its moist climate, & gentle slopes, more than any part of our country which I know. I sometimes think that I have a peculiar enjoyment of a fine atmosphere. It is to me a spiritual pleasure, rather than physical, & seems to me not unworthy of our future existence. Did you ever read the life of that noble Platonist Henry More. He seemed to consider the breathing of the air on him as something more than an emblem of the Holy Spirit; & I can understand how he was led to associate with it some peculiar influence from above.

You speak again of Lord Byron. I wrote you about him from the W.I. as I have to some others. I sometimes fear I may have spoken of him too strongly. I am so shocked by the common preference of talent to virtue, by that moral heresy, that the more a man is gifted by God the more innocently he may rebel against him, that I may not have made sufficient allowance for the very singular infirmities of nature with which Byron had to contend. Did yr brother never lead you to think that partial insanity ~~was~~ is more common than is imagined. I have one case in my eye this very moment, a man who in the view of the world is perfectly sane, but whose whole domestic happiness is blighted by one insane impression, which I fear may not be effaced. There is much truth in Byrons poetry. Its burden is natural & moral evil, & who is not often appalled by the amount of this! Unhappily he did not penetrate beyond it, never learned the true good, had no faith in the reality & power of virtue, the just convictions on these subjects wd have been as a ray of celestial light, turning his darkness into day - & giving a new colour to his whole poetry. Moore's second volume I have just looked at, enough to see that he has been greatly unfaithful to his friend, & that he has offered a gross insult to society -

You speak of Reform, & hope it will satisfy the people. You must not be too sanguine. Still it is a wise & necessary measure. We are passing thro' a stage of society in which satisfaction & repose are out of the question. The old combinations of ~~the~~ society are broken up, & the elements are to arrange themselves anew - This some may say is no comfortable prospect. So should I say, did I not feel that human nature is capable of some thing higher & better than it has yet developed, & did not Christianity give me an unbounded faith in what God has ~~appo appointed~~ appointed for our race. But enough.

You will not say that I do not repay you in quantity - your letters always find a welcome, & ~~I trust~~ hope you will be able to read them.

With great respect
Yr sincere friend
Wm E Channing.

Cambridge Sept 20. 1831.

Dear Sir

I have been applied to in behalf of Miss Giraud, to address a letter to you respecting her qualifications as a French Instructress. During my residence in Salem she taught the French Language there, & I committed two of my children to her care. I was perfectly satisfied with their improvement, while they belonged to her school, & one of my regrets on leaving Salem was the necessity of foregoing the benefit of her instruction. I have no difficulty in expressing a decided opinion that she has eminent qualifications for teaching French, having been perfectly educated in Paris, & possessing superior talents. Her character & conduct are entitled to high praise.

I am with the highest respect
Your obliged friend & servt
Joseph Story

The Revd Doctr. Channing

Judge Story –
recommends Mr.
Geraud –
1831 –

C. H. Dall Box 22 folder 6

Letter from Dr. William Ellery Channing to Miss Aikin, never sent because he considered it too severe.

Autumn - 1831.

Dear Miss Aikin:

I received your letter dated September 16, a few days ago, but you give me so much to write about that I am tempted to an early reply. Before beginning, let me acknowledge an error. I wrote you about Sir James Macintosh in a style which you probably thought disparaging. I have since read the two volumes of his History of England. They have given me so much pleasure and instruction, that I ought to acknowledge my obligation. I think the work a noble one, and though it wants the graphic power and felicity of style to be found in some other histories, I have read none with equal gratification. He knows the parts of history on which to throw the strongest light and in which we have an enduring interest.

An unaffected sympathy with the human race, and a high moral feeling breathes through the work. He has executed with great wisdom the hardest function of an historian - that of judging past ages. He knows the significance of an action in past times and does not measure it by a modern standard. He carried me farther than any one into the spirit of former times. He is true to the cause of virtue yet candid and generous to the actors whom he describes, a thorough Englishman, yet a friend of all nations, and a staunch friend of liberty, without giving in to any of the extravagances of liberalism.

It delights me to see a man so conversant as he is with the living world, yet so familiar with the departed, attaching himself to the cause of human nature and holding fast his confidence in the progress of freedom and virtue. A man may know the world it seems, and not despair of it! I spoke of his style. It is often very felicitous, but I wonder how with his mastery of language, he could frame so many awkward encumbered sentences. In general I pay little attention to style, but my defect of vision obliged me to employ some of my young friends as readers of the work. They often lost their way in the labyrinths of a sentence. Where obscurity comes from condensation of thought or information as is sometimes the case, I more than excuse it. But this excuse does not always apply. I have tried in vain to get Sir James's History of Moral Philosophy. Can you get it for me? In what Encyclopedia is it? Now for your letter. I was particularly interested in that part of it in which you describe the Evangelical ladies as patronesses of pauperism rather than of the poor. I can easily believe it, and yet the abuse of a good thing must not lead us to condemn it. I desire nothing more than to encourage free communication between the different classes of society. The rich and improved should feel themselves debtors to the poor, and be as solicitous to communicate their minds as their wealth to their depressed fellow creatures. The work is not impracticable if they will set about it in the right way. They must visit the poor, not to tutor and school them, but with a sincere sympathy, and what is more with respect. The great evil of poverty is, that it makes the mind abject, gives it a feeling of depressing inferiority, turns it from all the noble uses of life. The end of visiting the poor, should be to cheer and elevate them and help them to understand themselves, the true nobility of their nature and the infinite good within their reach. Such views are not above them. I speak here from knowledge. I have an intimate and intelligent friend (Dr. Joseph Tuckerman?) whose life is devoted to the service of the poor. His chief refreshment is to converse with me on the greatest truths relating to God and man, and he is accustomed to carry the highest views which we have considered to the poor, and he tells me that his poor understand me better than my rich congregation. A few evenings ago two young ladies visited me who devote much of their time to visiting the poor. They go with an angel's love and much of an angel's wisdom, and both bore witness to the readiness with which many of that class receive the noblest and most refined views of religion. Had I room I could give accounts of the effects produced by conversing with the poor on the paternal love of God which has no respect of persons, and on the greatness of the soul which is equally great in all. That the Calvinists should fail is very natural, for they want both humility and a just respect for their fellow creatures. Their spiritual self-conceit is a great gulf between themselves and the poor. No sect on the whole is so tyrannical and overbearing, and this deficiency is most fatal to usefulness. My Divine Teacher whose wisdom penetrates me more and more, has said that to be "great in his kingdom" or to be an effectual promotor of truth and virtue, nothing is so needful as humility.

Many have wondered how a body of Christians who start from the doctrine of total depravity should be so wanting in that virtue. But it ought not to surprise us. That a servile religion should become intolerant and domineering is an illustration of the fact that slaves when they get the chance prove the worst tyrants. I beg however to be just to my evangelical brothers and sisters. They are far better than their system would lead one to suppose. It often gratifies me to see how the infusion of the undisputed principles of Christianity can sweeten the bitter waters of Calvinism, how much it does to neutralize opinions which threaten destruction to the moral nature. I see disciples of this school whom I love and honor, and this is to me cheering and striking that corrupt Christianity as men may, it always retains some vitality; the sun sends some rays through the thickest clouds. I see this in the history of the middle ages. Christianity was then a little more than a name. The New Testament was a sealed book, but the peculiar and glorious spirit of Christianity, the spirit of humanity, broke forth from the countenance of Jesus as he was seen on the Crusifix and from the images of the Virgin. It seemed to find refuge in these emblems and by these softened a ferocious and bloody age. One word more about Calvinism. We have it here in an improved form. The modern Puritan has indeed the family likeness but the features are wearing out. Thus the worshippers of the past bear witness to the progress of the world.

W.E.C.

Nov 13 - 1831 -

Gentlemen -

You have asked my opinion on the subject of imprisonment for debt - I give it with great freedom, but I do so as a private citizen, not a minister. My office ~~entitles~~ my opinion on such a subject to no particular ~~influ~~ attent -

Imprisonment is a punishment & a ~~very~~ severe one, & of consequence is due only to crime. A plainer principle cannot well be stated - & it is equally plain, that misfortune deserves, not punishment, but sympathy, and aid. It has peculiar claims on our pity; claims recognized alike by the conscience & by Xty - To imprison then ~~a~~ an unfortunate is to inflict one of the greatest wrongs. It is to punish the man whom

by has peculiarly commended to a general
regards – to imprison the professional men,
wd be a less ~~crime~~ outrage on humanity
& moral principle, because the professional
has no peculiar claims on relief, & he
cause imprisonment will not deprive him
& his family of the means of support, as is
the case with the unfortunate ~~man~~ debtor.
hold it ~~then~~ to be a plain duty
I ~~can~~ know not ~~it~~ a pleasanter object th
to ~~release~~ ~~the unfortunate~~ repeal the present
law of imprisonment for debt

But whilst I am earnest to
save the unfortunate debtor from punishment, w
~~not less~~ ~~a lil~~ also it shd fall on
I am ~~equally~~ ~~very~~ earnest that the
fraudulent debtor; ~~and be~~ & I ap-
prehend ~~that~~ society does not understand
~~the extent to which frauds of fraud~~

~~which which shd be given to the offender~~
& how criminal are which
how calamitous the frauds is which ~~calls, for~~
ought to ~~be punished~~ fall under the
penal law. There is a looseness of moral
principle on the subject of debts which is one
one of the greatest stains on this com-
munity. A new moral sense in this
needed
particular is to be created. The man who
borrows what he does not expect to pay is guilty
be punished for stealing
of stealing, & shd ~~[illegible]~~meet the punishment
of theft. The man who puts the money out
he has borrowed to hazard unnecessarily
deserves & should meet punishment
undeservedly
& ~~grossly~~ excessive shd be punished as
(became he) with indifference &
shew; as ~~which~~ uncommon as to the discharge
of his just obligation — ~~for this is [illegible] as~~
is ~~essentially~~ ~~in theory essentially the same~~
~~thing with stealing~~. The secreting of property
~~tr. to~~ which is due to another is a great
offence, & ~~it~~ is stealing in one of its worst

The favouring of one creditor to the detriment of others is also

forming - Our Legislature on this whole subject seems

a fraud, & should be branded as such by penal code.

to one exceedingly defective, or if we have

& searching

good laws, they sleep - A new system shd

be adapted for the ~~detect~~ detection & punishment

of fraudulent debtors, & this system shd be

on present system

contemporaneous with the abolition ~~of imprisonment~~

Our country is disgraced by the frequency of

injury

~~vast numbers are~~ a vastly great amount of ~~property~~

failure, & ~~the extent of [illegible] which they~~

than by theft & robbery - ~~experience~~

is inflicted ~~lost~~ by this cause ~~[illegible]~~

~~proceed~~ - ~~I am~~ not ~~so~~ sufficient ~~[illegible]~~

to warrant one in suggesting the new

process which shd be constituted - ~~It must~~ seem

to one that every man, on failing to pay his

to discover fairly the past & present state of his affairs to commissioners

debts, shd be bound to ~~explain his inability~~

appointed by law, & to explain to them ~~&~~

~~by disclosing fully the past state of his affairs~~

~~to these~~

satisfactorily his inability to discharge his obligations -

~~if it shall appear~~ his, & that at the mo-

ment of ~~[illegible]~~ contracting his various debts shd

~~& if~~ there should be reason to ap-

be examined, & if he borrowed when he

prehend ~~that~~

could not hope to pay, he shd be tried, [illegible]

should
& if found guilty, punished as a criminal —
Nothing but a wholesome severity can restore
[illegible] to the moral condition of the
community on this point — If the inability
to pay, shd be found to have originated
in an utter negligence of his affairs, or
in desperate & inexcusable adventure,
~~the shd fr debtor~~ he shd ~~shall~~ be punished
because every loan is virtually
for a breach of trust; ~~for a trust is involved~~
a trust —
~~in every loan~~ — I look on failure in business,
& so it shd be
as a very grave ~~[illegible]~~ thing — it can be proved to have
It shd be regarded as criminal, unless
viewed by the a community — I know the
come from causes which absolve ~~the [illegible]~~ it from blame.
best men may fail, but he owes it to
& public virtue
the cause of morality to make it most
apparent, that every debt was contracted
with the expectation of payment, & that
he used at least common prudence in

the management of her affairs, & that ~~the~~ ~~property of~~ those who have confided the property them are wronged thro' her misfortune, not her fault - To ~~all~~ these legal provisions, ~~shd be added~~ what I have suggested, I wish society or ~~a la~~ public opinion shd add another ~~law~~, stern ~~reprobat~~ disapprobation - It shd pass the sentence of infamy on the man, who having regained property after a failure, does not pay his ~~first~~ former debts -

# (Last paragraph) You will see from this extract the views I feel on the subject of debts - The non-payment of the unfortunate debt is a great evil & crime - There is a still greater evil & crime, & that is the ~~tolerance~~ impunity extended to the fraudulent debtor, ~~in consequence~~ by which I apprehend, the ~~mor~~ sense of uprightness in the community is more impaired than by any other cause -

Let the present barbarous ~~ne~~ law, which subjects ~~unfortunate~~ innocence to punishment only for ~~petty~~ unfortunate, be repealed – but let care be taken that its repeal do not ~~cause~~ encourage the frauds which dishonour us as a people – The whole subject should come at once before our legislature – & ~~an entire~~ ~~a system be adopted~~ ~~a great~~ a new system, ~~more~~ founded on humanity & justice, take place of the old –

# I know, ~~it is~~ the difficulty of enforcing ~~establish~~ (let this precede the former) such laws as I have recommended will be urged as an objection – But ~~these~~ laws against fraud already existing are very often evaded, & yet they do good – Penal laws are chiefly useful, by the ~~[illegible]~~ moral impression they make on the community – Let a law be passed declaring it a crime to borrow without a prospect of payment, & let ~~the~~ undeniable ~~violation of this~~ instance of this offence, be punished by hard labor in the house of correction or State prison, & an impression of the criminal nature of the act would be made on thousands now insensible to it, & a new moral ~~tone~~ sense in this particular would be given to the rising generation.

I have extended my remarks beyond the bounds which I proposed – but I knew not what I could omit without doing some wrong to my views on the subject.

To The President
for [illegible]
2 copies

[1832, Feb –]

Boston. Feby 11 1832.

My dear Miss Sedgwick.

I have long been wishing to write to you – but for a month past I have been paralysed by a languor which has made me shrink from all but necessary labour. The impulse, which now overcomes my indisposition to exertion, may almost excite ~~my~~ a smile. It is a dream. I am a great dreamer. It seems to me, that from the moment of closing my eyes I enter the world of shadows & that I escape from it only by waking. My friends of course visit my mind in this succession of images, & you are not the first one of whose claims I have been reminded by this visionary intercourse. Last night I dreamed that I saw you, & that we went together to the grave yard. Our object was to get some light in relation to friends who have left us – ~~We searched~~ & toiled, made vague efforts, but without success. The impression however of the scene was so vivid, that on waking my mind turned to you & your sorrows with an interest which determined me to write you immediately. You can easily account for the shape of my vision. I have thought of you of late in connexion with your brother, & nothing was more natural than that your image should guide me to the grave & a future world. Happily in my waking hours the obscurity which seemed in sleep to settle over the condition of the departed is dispersed. When I think of your brother, of his noble intellect, & especially of his ardent philanthropy, I feel, that his work is not yet done — that such a being was not made for this world only — that he is to accomplish the great purposes of his existence under happier auspices. It was his delight to be engaged, absorbed in generous enterprises, & such a spirit will certainly find its sphere — Within a few days past, I have almost wished him back again, that his philanthropy might enjoy the movement which has begun in Virginia in favour of the negroes. I know no one who ~~an~~ had a ~~more~~ truer ~~generous~~ sympathy with this oppressed race, nor does it seem to me irrational to suppose, that he may now rejoice in the prospect of their restoration to ~~the~~ rights of human nature. This revolution at the South is to my mind ~~the~~ most interesting & important event in the history of our country, & your brother, I think, would have been among the few who thus regard it. I learn that although he was a great sufferer, he was calmer & full of the gentlest affections before he left you. For this you are grateful, & you cannot mourn, that he was not longer continued to you. This malady sometimes leads me to ~~solemn & painful~~ serious reflexions. Is ~~it~~ there not reason to fear, that it is increasing with the progress of civilization? We hear of it more frequently. Is the explanation a just one, that our asylums make it more visible, so that the increase is ~~[illegible]~~ apparent not real? It may be so; yet I see in civilization many causes for the extension of the disease- & when I consider how common it is for blessings & improvements to bring with them counterbalancing evils, & am ~~not~~ prepared to believe that the force of our intellectual activity, & greater sensibilities, is a greater tendency to the derangement of that delicate organization on which thought depends. I know, that many wise ~~men~~ expect to counteract this tendency by an improved physical education, & I would not say a word to discourage their efforts. But perhaps, all future ages are to find that suffering is an essential element of our present existence, that the capacity of suffering is not given us without an end, & that all are to drink this cup in ~~some~~ their passage to the tomb. Perhaps a ~~pra~~ real comprehension & a wise use of this truth may do more to disarm suffering than all the toils of the world to escape it.

I have lately had an exceedingly interesting letter from Sismondi. It is any thing but encouraging as to the religious state of France. He feels that the partial restoration of the Catholic religion under the Bourbons has postponed the time for building up a pure religion. There is more rubbish to be cleared away, & the monstrous absurdities & tyranny of the priest-party have revived the old revolutionary hatred of Christianity. He laments that the little religion, which is left, is so much the property of your sex - for the women, protestant & Catholic, have given it an irrational character. He thinks that there is but one reformer, who will do the country any effectual service, & that is *Time*, &

Time
is to do the good work of restoring a beneficent
religion, not by improving what exists, so much
as by sweeping it away, & giving another
age a clear ground for the edifice which
is to endure forever. I have not used
his language, but given you the spirit of
his letter, which you can read when I
see you. I say you can read it, for it
is now legible by the kindness of a friend
who has rewritten it in characters which we
may decypher. The original mocked
all my skill. My dear friend,
let me hear from you soon. Your letters
always do me good. Let me hear, that
you are better, & that you have learned
the holy wisdom, which makes suffering
a blessing. My affectte regards to your
brother & to Elizabeth. Your sincere friend,

Wm E Channing

Dr Channing
notice of my
[illegible]
[illegible]

From Doctor Chan-
-ning to Miss Sedgwick
after the death of
her brother Harry

Miss Sedgwick,
care of Robert Sedgwick Esq
New York.
N Y

NEW YORK
FEB
29

1832 C
Feb. 22

My dear Sir,

Let me know how you are. I have been confined since Saturday with a cold sore throat, which is now better & I should go out if the weather was milder.

But I take care of myself in order to be able to start for Hartford in March.

It is agreed by the Librarian of the Athenaeum that unless you have otherwise disposed of Drummonds Letters that I should receive them from you when you have finished them. I am

To do good is right –

to humble ourselves before him –

to give up ourselves & our wills.

Is not this to give up self direct –

We choose him as our guide, because excellent – a guide to excellence.

Is our virtue ultimate –

Excellence is not a course chosen without reference to its moral quality? –

Is not discernment of moral quality, of right, excellence, essential –

Is not the choice of this, all in all

Is not virtue the adoption of course as excellent, right –

Wd instinctive heroes be virtuous –

The discernment of moral excellence in what we do important –

He that obeys God because it is right, acts from the sense of right –

The sense of right is supreme – has his highest motive –

He ought not to obey till he has satisfied himself –

Still more, it is right to obey God – to do what God approves, because he discerns & approves excellence, virtue, in highest form – i.e., the character most worthy to be approved, admired, loved –

∴ because he will lead us to admire, approve, love highest virtue –

— — not to dissent in what we see no worth –

∴ because he will kindle admiration & love as well as impart knowledge of virtue –

in no hurry for them –

sincerely yrs,

J. Phillips

Feb. 22, '32 –

Its spirit to be caught –
her love – her perception of
the beautiful & great –
We are to imitate him as artists
copy great masters –
The same fount of beauty to be opened
in our soul –

Slavery abolished in Europe –
stability of society without an act – a great
step –

– Rev. Dr. Channing –

In the copy of Sir James Mackintosh's "Progress of Ethical Philosophy" found in Dr. Channing's Library, is the following which shows that a letter similar to the above must have been sent.

"Few occurrences could have been more agreeable to me, than that an English writer second to none in his age, should have expressed a Wish for a Copy of this Volume. The Substance of it, had been long the Subject of my Meditation but it had been executed amidst the hurry of Business and under the Pressure of Frequent Indisposition. I am sensible that it is not unfolded, nor illustrated nor arranged nor expressed as it ought to have been.

I commit it with deep humility to one who as He is a great Master of Composition, is likely to be an indulgent judge of it. A place on the shelves of Dr. Channing is one of the highest honors to which this volume could aspire."

J. Mackintosh.

London 22nd February, 1832.

+ Two Extracts Boston. March 29. 1832.

My dear Mrs Baillie.

I owe you many thanks or your letter of Octr last - I was particularly gratified to learn, that your book had been reviewed so courteously by your opponents - I had feared, that your feelings might be somewhat tried by the "tender mercies" of Theologians, and my anxiety was greater, because I was not sure, but that some remarks of mine had emboldened you to make yourself a mark for reproach - I thank the Bishop of Salisbury for his "courtesy and charity", even more than if he had exercised these virtues on me - I shall think better of the doctrine of the Trinity, when I shall see it more generally in company with the spirit of our religion and of humanity - Hitherto it has seemed not only to cloud the understanding, but to shed a venom into the heart. Men, in contending for the proper Deity (as they have called it) of Christ, have seemed to grow blind to the true celestial glory of his character - I rejoice that the reproach of Unitarianism is more and more rolled away - The reception of your book is a good symptom, and I believe that the weight of your name will give not a little aid to the cause of Christian charity and humility - Your book is almost the only one I have read on the subject for years - If it would not savour of vanity, I should say, that I have risen above the region of controversial theology. In proportion as the great moral, spiritual purpose of Xty shines on my mind, the unintelligible mysteries of the schools fade away, and I can hardly muster up interest enough in them to read either for or against them -

Your kind invitation to England finds much to second it in my feelings - I have always had some filial yearnings towards our old mother England, tho' I was nursed in the creed that she had proved a cruel step-dame, and I rejoice, as much as any, that we broke our leading strings, and now walk alone - I cannot however be very national - My tendencies are strongly cosmopolitan - How an intellectual man can wean himself from a country, which ministers the chief nutriment to his mind, and in which he finds a common faith and freedom, I do not comprehend - I should rejoice to be in England at this moment of deep excitement - Your influence on the cause of civil and religious liberty through the world is so great, that I look towards you with much solicitude - What I earnestly hope for you is, that you may pass without convulsions and bloodshed thro' the agony of the great revolution which is passing over the civilised world, and which no human power can arrest. Perhaps I hope too much. Of the result however I cannot despair. But I do not wish to visit England only for publick reasons. I should rejoice to meet old friends, and to meet those whom I know only by writing. I bless this art of writing for introducing to me excellent people whom I have never seen; but actual vision seems necessary to the perfection of friendship. Mrs C joins me in thanks for your kind invitation to old England. One of our first visits would be to Hampstead.

I can send you no news from this side of the Atlantick. We are prospered beyond all nations, and I wish I could add that we were the happiest. We have our share of the unquiet spirit of the age. Some dark clouds seem to be gathering in our political atmosphere, which would be looked upon with interest by foreigners, if nearer perils did not absorb them. You will hardly know the crisis till it is past. - - - - - × - × - × -

with great respect

Yr sincere friend

Wm. E Channing

+ Copy all not crossed out Boston March 31 1832 C

Dear Sir

I ought to have answered your letter of July before this. It gave me much pleasure, & I wish you could find time to write many such. I have a deep & increasing interest in the state of society abroad, & you give me reason to hope from you some account of the religious condition & prospects of your part of the world. I shall be glad to hear from you on these & all subjects. What is to come from the present agitation of your country, it is hard to say. I hope good from the shaking of men's minds thro' the civilized world. That great principles will be unsettled in some by the process we know, but inveterate prejudices & abuses which which would yield to no other influence, will also be swept away. I thank you for the books you sent. I read all your writings with interest, for they bear plain marks of having come from your own mind. The general theory of the "Primitive doctrine &c" I cannot accord with. + I have always inclined to the doctrine of preexistence though I am not
+ insensible to the weight of your objections. If I were to find a fault with your volume, it would be that you have supposed a greater distinction to subsist between your system & Unitarianism than really exists. I should not have thought of giving you any name but that of a Unitarian, if you had not so strongly disclaimed it. + My mind has long been turned from the controversy about Christ's person, as it is called, though I acknowledge its importance. His spirit, his distinguishing moral attributes, the purposes of his mission, these topics are so interesting as to draw me from controversy. On these I am happy to find so much accordance between us. You do not overrate the importance of the principle which you labour to establish in the "~~true canon~~ true canon", but I doubt your success in obtaining favor for it until you employ a more inductive method of ~~obtaining~~ establishing it. + You must show that the passages in the

epistles which are thought to teach other & higher doctrines than Jesus taught are in fact only different forms of the same truth, & narrower forms being adaptations of it to a particular age & very peculiar state of the church. As long as men think they find in the epistles great principles not communicated in the gospels, the latter will pass only for initiatory teaching. Here I apprehend is the chief use of Biblical criticism not to disclose new truths but to show that the darker parts of the New Testament, which belong almost wholly to the epistles contain the same doctrine with the simple & luminous teaching of Jesus -

You ask whether these books would find a sale here × ×

I find you attach some importance to St Simonism. I have regarded the system as chiefly political & in this view it is a serious matter - It shows as does Owens system & the cooperative system that the old principles of property are to undergo a fiery trial, that the monstrous inequalities of condition must be ~~regarded~~ redressed & that greater revolutions than the majority have dreamed of, whether for good or evil, are to be anticipated. The religion of St Simon as far as I know ~~not~~ it is of little worth The very notion of a hierarchy shows his childishness on this subject. It is impossible that he can connect religion with social duty, as closely as Christianity does, for it is impossible for any system to connect man with God as this does & no substantial social improvement can take place ~~ti~~ till this connection is understood -

I hope you will excuse my hardly legible handwriting I am so debilitated by late indisposition that the labor of forming letters is too much of a task -

Very sincerely
Your friend
Wm E Channing

To Mr William Burns
Saltcoats Scotland -

*Spiritual pride finds its chief nutriment not in our moral powers, but in special
[illegible] from God & spiritual influences)

+ Copy entire

c

Boston Sep 14th 1833

My dear Sir

Your letter of July just recd gives me great pleasure. You do me justice in believing that your freest remarks would be acceptable. My consciousness of great defects is too strong to allow me to suffer much, even from unkind & malignant censure; for friendly criticism, I have no feeling but gratitude. I must suppose myself open to the objections you have made because others ~~have~~ make them, perhaps most of my readers; & there must be a ground for ~~gen~~ general condemnation. I think however that I am substantially right & that whilst I may have exaggerated a truth, still the truth is most important & needs to be brought out as it has not ~~yet been~~ ~~[illegible]~~ yet been. You think that there is a tendency in men to idolize their moral powers, as they do the wealth & rank to which they are born. Here I must differ from you. I find almost universally in men a scepticism, as to their moral power. I find almost all disposed to magnify the power of passion & temptation, to think themselves creatures of circumstances, to look on great moral progress as an impossibility, to shield themselves from remorse under their supposed weakness. I have seldom, perhaps never met a human being who seemed to me conscious of what was in him. I never saw a man proud of his moral force, or boasting of having put it forth in resistance of temptation, & in striving for universal virtue. I have sometimes been almost inclined to wish, that I could see this pride; for men are proud only of that to which they attach importance & I have wanted some proof that any look on moral energy as the true dignity of the soul.# My grief at seeing men's self-contempt, at seeing their strange insensibility ~~of~~ to the worth of their moral & intellectual powers, & their unconsciousness of what they may & ought to become, has induced me to in

#(Spiritual pride finds its chief nutriment not in our moral powers, but in special communications from God, & spiritual influences) insist as I have done on the topick which you ~~have~~ think I have carried too far. I have earnestly desired to counteract what seems to me one of the most degrading effects of the false theology of this ~~age~~ past ages. This theology has laboured without ceasing to break down human nature, to cover it with infamy, to destroy all confidence in its powers of reason & conscience, to crush its energy & hope & has laboured with such success that no human being is to be found just to himself. I have grieved to see how for the purpose of exalting Christs merits, the virtues which he came to form, & which are the great end of his mission have been spoken of as of no account. I have grieved to see how religion which means the adoration & imitation of the perfections of God has been made to consist in speaking contemptuously of the nature he has given us & in dark & desponding views of his administration. It has seemed to me that no foundation for a moral government has been left by the common doctrine of human weakness for responsibility is diminished in the same proportion as power; & the solemnity of human life rests wholly on the greatness of the capacities & means of improvement now afforded us – It is under these impressions that I have written – I have felt as if the darkness thrown over human nature, by a corrupt theology, had made the multitude of men more ignorant of themselves than of any other part of Gods works, & I have wished to do something towards revealing to them their own souls. All this I have now said not to clear myself from the charge of overstating the truth, which is very possible, but because I fear, that you, my dear Sir, do not sufficiently feel ~~that~~ how terrible has been & is the moral discouragement despondence, debasement produced ~~by~~ the popular views of mans state – — As to your other principal objection that I have not insisted on divine influence as I should have done, I know that I have not given my views at length, but I hope that I have not in this way

way, led to false conclusions. I have waited to get clearer
1 views. I believe in mans dependance on God's influence, & *direct* influence, & this is *all* my hope - but mans dependence is that of a *moral* responsible being, & must not be confounded with that of passive matter - It is only by using the powers ~~that~~ we have, that we can gain new ~~powers~~ aids from Heaven, & these aids will be made effectual only by our own faithful use of them. The essence of prayer is desire & to pray for Gods spirit is to desire & choose virtue, holiness as our supreme good, so that in the promises of the spirit to prayer, the great moral principle of the divine administration is adhered to "To him that hath shall be given" The common modes of speaking of prayer, as if it were mere asking, or did not include moral effort, seems to me very pernicious - I thank you for your whole letter I shall be glad to receive many such - The topick which you have suggested, has sometimes recurred to me or something very like it - but the boasted refinement of aristocracy, has seemed to me so shallow that I have never thought of writing about it. I will think however of your suggestion. I am glad you mean to publish at once the work begun in the Pioneer - You have important views. The place you ascribe to Benevolence in Christianity & in the progress of Society is the true one - After a years idleness, I am beginning to be good for something, & shall be most grateful to God for strength to do a little more for truth & human nature before I leave the world

very truly your friend

Wm E Channing

Quote a paragraph in 2d pap. c

+

Boston August 24 1840

My dear Sir

It was truly a pleasure to me, to see your handwriting again. Though I may seem to have neglected you I retain the interest I have expressed in you & your writings + + Few things give me greater pleasure than examples of men, who with few outward advantages have attained by their own energy & love of truth to independence & originality of thought. I am glad you continue your researches. Indeed you cannot well stop A man who has thought so long & patiently, & to so much purpose is carried on by an inward necessity. There is a Spiritual hunger which grows by what it feeds on. The subject you name as now occupying your mind is very important. The character of Christ must be studied anew. One of the bad effects of the controversy about his person is that it is has turned thought & meditation from his mind, his heart from his ~~effectual~~ spiritual peculiarities. The subject is very fruitful & I have put down a good many thoughts ~~up~~on it, but it needs to be followed out in all its branches. I could wish to see the intellectual aspect of Christs character, given us more extensively than you propose, but I shall be grateful for the light you will throw on the topicks you have selected. As to your grand point, the supremacy of Christs personal teachings I am desirous to get your views at full. My own are not as precise as they should be. It has long seemed to me one of the mysteries of the new dispensation that so obscure a writer as St Paul was made its chief apostle. What an enormous waste of thought has been occasioned by his epistles to say nothing of the pernicious doctrines which a perverse ingenuity has drawn from them. It is one of the most remarkable facts in the history of opinion, that writings especially intended to destroy narrow views of God & to teach his free universal grace, comprehending alike Jew & Gentile should be made the foundation of the most exclusive, & intolerant theology; that writings meant to beat down Jewish election, should be used to build up a more terrible Christian election. Christianity was plainly not meant to exclude possibilities of error & in this it agrees with all parts of our discipline. + {Extract under head of Theological Studies In regard to Christs character I met a great many years ago, when I was a theological student, a book by one of your countrymen Hunter, on this subject, (not Hunter the scriptural biographer) which did me a good deal of ~~good~~ service by directing me to the revelations of Christs mind, spirit, in the various events of his life, in his relations to the apostles, & Pharisees &c. In the liberal days of your Church, some valuable additions were made to theology, but a dark cloud seems to have spread over it, its intellect is wasted, if not worse than wasted, as far as religious progress was concerned. I am sorry to see in some late periodical that an amiable & pious writer, author of a book called I think the Inner Temple (tho I am not sure of the title) was summoned before some ecclesiastical court for heresy. That infidelity should be rife in such a country, is a matter of course. × ×

You ask me if I can look over your work now in preparation. I am sorry to say that I cannot the state of my eyes is such that I read no manuscripts & sometimes find the reading of a letter a task. I feel too the service can be better performed on your side the ocean. I suppose you have read the Liverpool lectures You need not go abroad for criticks when you have such men as Martineau & Thom at hand. Wishing you sustained strength for study & a divine blessing on your labour

I am
very truly
your friend
Wm E Channing

c

+ Second pap. Newport - July 28. 1832

My dear Uncle -

Sarah is on her way to New York - & through her you will learn something of our condition - The summer has not as yet wrought any great changes in our health, but I think, I am gradually getting strength. In truth, I have reason for nothing but gratitude, & yet I sometimes lament my inability to do something more for society & for religion - I preach every other Sunday - I hope, some improvement in respect to religion is going on in the island generally, & that this part of it is waking up from its long lethargy. The people now employ a minister regularly, Mr Tobey, formerly the Baptist minister of Providence, & he has a good congregation half the day, & a good Sunday school the other - There seems quite a passion for new churches - The episcopalians have erected two, one at the north end of the Island, the other in Newport - The Congregationalists, one - The

Catholics & Baptists (Mr Thurstons) are each erecting one - Mr Eddy's has been thoroughly repaired. True, this is all outward religion - but one thing is plain. The people are willing to pay something, to make some pecuniary sacrifice, in this cause, & you, who know them, will acknowledge that this is one point gained - No movement is made in favour of a better form of Christianity + My faith in the progress of truth & piety is in no degree shaken; but the state of the world joins with all history in showing me that the great designs of Providence unfold slowly, i.e., slowly to us creatures of a day, & that another perhaps very distant age is to witness that triumph of the spirit of Xy which we all expect - We all see, that civil liberty has not produced that sudden melioration & exaltation of human nature, which was confidently hoped; nor has religious liberty yet borne all the fruits we hoped - Still a good work is going on. Slavery & bigotry, & worldliness will not reign forever -

I hope to hear good accounts

of you - With ~~regards~~ kind regards to your
son Wm, I am,

Yr affectte nephew

W E Channing

Newpt July 28. 1832

W. E. Channing
July 28th 1832.

One Extant

W. E. C

Recd July 31, 1834
Ansd Augt 5

Rev. Henry Channing,

New York -

NEW YORK
JUL
31

London July 30th 1832

My dear Sir

As Mr Worcester has proceeded to the Sea Port I have only time to acknowledge the receipt of your letter which I had the honor to be put in possession of by Professor Ferrar. That Gentleman having left London when I was indisposed I could not have the pleasure of writing by him. I now embrace the opportunity of offering my warm acknowledgments for your kind remembrance of me

& for your obliging offer of accommodation during my stay with you. I have been for a period of 15 months in England & upon the whole I found the climate agreeable & the people friendly. The Reform Bill has at last paſsed into a Law, by which the whole of the old world will I think benefit. I feel a wish to take a tour on the continent of Europe & afterwards to visit your Land of liberty. where I expect the honor of making your personal acquaintance & to witneſs the progreſs of the truths of Christianity. I now conclude this with my best wishes for your succeſs & by aſsuring you that we are justly proud of having so eminent an advocate of that cause as yourself. I remain with the highest reverence & Esteem

My dear Sir

Yours most faithfully and
respectfully
Rammohun Roy

Rammohun Roy-

Rammohun Roy - answered

BOSTON

10

The Revd
Dr Channing
~~Boston~~
~~N. America~~
Newport
R. I.

Boston August 1832

+ Extract on 3d page beginning at the foot of 2

My dear Mrs Baillie

Yr letter of June 15 has just reached me. Without telling me ~~k~~ how you are, it has so much the tone of health that I trust this great good is continued to you. You again invite me to seek this blessing in your milder climate. But at this moment, we are all bound to our home by a new tie. The cholera has begun its ravages among us, & it is expected every where, & the consequence is that families are unwilling to separate. They find a relief from solicitude which you can easily ~~imagine~~ understand in being near, & the hope of administering aid to friends should ~~they~~ any be attacked. The dread of the disease is a good deal diminished here. Our physicians indeed have been wholly baffled by it when fully developed. They have tried yr European remedies, as it seems to me with less effect than abroad. Death continues to be the great diagnostic of the proper cholera, but the premonitory symptoms perhaps have been more studied here, & by attention to these, the follow

My great interest in England often turns my thoughts to yr state & prospects. May yr patriotic hopes be fulfilled. With great respect yr sincere friend Wm E Channing

ing fatal stages may almost certainly be avoided - In Boston the most judicious efforts have been made to prevent the breaking out of the disease, & to mitigate it should it appear - & the hope increases that we are to suffer little. I could wish yr brother were here to give us the result of his sagacious mind on this mysterious subject, Does medical history furnish us another instance of a disease so extensive in its ravages & falling under the study, experiments & unmeasured researches of all the physicians of the whole civilized world, & yet remaining as much a mystery as before. I read shortly a doctrine some what interesting to myself, that a debilitated constitution does not predispose me to the disease, unless the debility has been induced by excess. For two or three months our people have hardly thought or talked of any thing else but the cholera & on this account as well as many others, I rejoice in the privilege of retreating at this season into the country where I am allowed to think & talk as I please. Tho' I date my letter from Boston because I wish all letters to be addressed to me there - I am spending this as I do all my summers about 60 or 70 miles from it on my native island called

R I, a spot of whh I suppose you never
heard, but to me the most interesting
on earth. I believe it is universally
acknowledged to be the most beauti-
ful place in our whole range of sea coast
It has ~~been~~ one of the finest harbours
in the world, & will probably be our
chief naval station in time. It is situ-
ated in a fine bay whh embosoms
many islands, of whh R I is the queen.
Its surface reminds me more of ~~Eng~~ ~~your county~~
the gentle graceful slopes of yr county
than any spot I know in America, & its
climate is more English, being quite
humid, tho' affording us fewer bright
skies of whh you know so little in England
No spot in our country, whh I know has
so equal a temperature. These advan-
tages together with fine beaches for
bathing make it quite a resort for in-
valids & the fashionable. My residence
is in the very centre of this beautiful
island, five miles from the town, & when
I tell you that a son of yr celebrated pic-
turesque Gilpin gave us some hints
for our towards laying out our garden, —
that it has been cultivated by Scotch
& Irish gardeners, you will easily conclude
that though we are so remote from
you, our out ward world does not
greatly differ. In natural beauty my
island does not seem to me inferior
to the Isle of Wight. In cultivation
it will bear no comparison — but far —

mers are slovenly, spreading their labour
over large farms, satisfied to live well, & caring
little for posterity or improvement, there
I spend four or five months annually en-
joying my tranquillity almost too much
almost reproaching myself for being so happy
when I do so little for the happiness of others.
This summer I fear, I have not secured my
great object health as far as usual.
A severe cold has been a great drawback
but pleasant weather will continue some-
time, & I ~~shall~~ will hope to ride to my Island
point. Mr & Mrs Farrar occupy a pleasant
farm house in my neighbourhood, & are
sensibly benefited by this pure air. You tell
me that the first meeting of parliament un-
der the reform bill will give fresh interest
to the next year. You will have some things to
laugh at, some to lament, & much I hope
to rejoice in. The tories who are in the hab-
it of being horror-struck will find food
enough for their fears in the extravagant proj-
ects which will be brought before parliament. The
ultra reformers will naturally figure on such
an occasion, but will do little harm, if the sober
minded of the two great parties will join for the pres-
ervation of order. I fear most from the tories
tho' they call themselves the conservative party
They hate reform & cannot bear that any good
should come of it. They hate the party in power
which carried it, & to unseat them will not be
very scrupulous as to means. Will not the exas-
peration of the people, & the strengthening of
the ultra reformers be the consequence? I
write without having seen an English paper
or conversed with an intelligent politician
for ~~years~~ months & fear my speculations may be
worth little, but yr letter provoked them

Dr Spurzheim
Copy entire

+

c

Boston 11 Nov 1832 –

My dear Sir

I received your letter by Dr Spurzheim last summer. I am sorry that I must send you so sad a reply. Last night he died. The event can hardly shock you more than it has done us. His Death has spread a General sorrow. Perhaps it is to be ascribed in part to the interest he awakened here. The kind reception which he & his lectures met, led him to overtask himself, he laboured when he ought to have kept his room, & when at last he was confined, he unhappily chose to be his own physician & refused to take the medicine which his disease required – his disease was fever which very soon produced wandering of mind. It must be consoling to his friends to know that he received every attention & enjoyed every accommodation. In truth he could not have closed his days among a people more sensible to his worth. He had not only secured respect as a man of science but endeared himself by his amiable manners, his philanthropy & singleness of heart. The funeral discourse will be pronounced by his country man Dr Follen, an excellent man, the religious services are assigned to my friend Dr Tuckerman, in whom Dr S took great pleasure. Unfortunately I saw little of your friend; on his arrival I was at my country residence where I became seriously sick. On my return to this city four weeks ago I had an interview with him as soon as I was able to see him, & before I was able to repeat it he was too sick to visit me. The good man was taken away in the midst of his hopes. His success amongst us had led him to look on this country as the finest field for his labours, & he thought of devoting several years to the diffusion of his doctrines in the new world. When I speak of his *success* I do not mean that he made many converts to Phrenology. I hardly know one, but he found in many a disposition to enquire candidly into his system whilst very many, dismissing Phrenology, professed to receive important aid & ~~of human nature~~ instruction from his analysis & views of human nature. Our consolation

under his loss is, that this world
is not the only state for benev-
olent exertion. x x x —
~~[illegible] at you~~

Your friend
Wm E Channing

Wm Rathbone Esqr —

To Mr Wm Alexander - Boston. Decr. 17th 1832. c

My dear Sir,

I have to thank you for the two publications of Mr. Evanson which you sent me with a letter. Since my receiving, I have had little time for reading, most of my time having been spent in a sick chamber. I am now rising, I trust, to my usual health, & shall be able to look at your friend's writings.

I send you a volume of sermons, which I have just published. They have long been promised; but my want of health & the engagements of the publisher delayed them.

With sincere regard,

yrs

Wm. E. Channing.

(This a Copy Mr Dawson Turner
having the original)

Recd april 22, 1833

Copy of a Letter, of
which Mr Dawson Turner has
the Original, from
Dr. Channing of
Boston, Massts.,
with a volume of
his "Discourses"
Decr. 17, 1832. acknowledged
126 Days coming

c

Boston. Jany 22 - 1833 -

My dear Sir -

I have much pleasure in enclosing to you a small expression of my respect & affection - I have been glad to hear of you as ~~always~~ in your usual health. My late sickness has prevented my seeing you - Through the kindness of Providence I am doing much better, but do not expose myself freely to the air. It will gratify me to learn particularly how you are, & what objects now interest you. The state of our country is truly painful to the friends of peace. You will not feel however as if your labors had been lost! You have sown imperishable seed, & I doubt not that at this moment a more pacific spirit prevails, than would have existed had you not devoted yourself to the principles of peace.

With great respect,

Yr sincere friend,

Wm E Channing.

BOSTON
JAN
22
MS

6

Rev. Dr Worcester,
Brighton,
Mass.

Dr. Channing

Boston Jan. 22 1833 -
Enclosure -

1833

Dear Sir—

I send you ~~some~~ two packets for New York— If you cannot take both, will you return that for Colonel Gibbs, after opening it & taking out the letters, which you will please throw into the post office. My packet for Alabama I wish you would commit to Mr Goodhue, should you go no farther than New York, requesting him to forward it by some private opportunity. Mr Appleton has written me, that the packet, if *moderate*, may be forwarded to the care of Mr Clarke, Clerk of the house of Representatives, *by mail*; but I fear it is too large, & I suppose an opportunity may easily be found at N.Y.

I send you two pamphlets belonging to you. That of Jouffroy is part of a work which you sent for to Mr Rich on my account, he sent only this introduction, instead of the whole work which is in two volumes - I have since sent for the whole, so that you can retain the pamphlet, if you wish it - If not you can return it to me. I advise you to keep it, & read it when you can find leisure. It is a fine specimen of the new school of philosophy in France, & shows a very ~~od~~ great improvement on the philosophical school of the last century -

Wishing you a pleasant journey,

I remain, very truly

Y friend

Wm E Channing -

Thursday eveg -

T W Ward Esqr,
Park St

W E Channing
Feby 3rd 1833

ection;
volumes

Wm Channing to Thomas W. Ward.

Thursday evening.
Feb 1st, 1833.

Dear Sir,

I send you two packets for New York. The one for Alabama I wish you would commit to Mr Goodhue, should you go no farther than New York, requesting him to forward it by some private opportunity. Mr Appleton has written me that this packet, if moderate, may be forwarded to the care of Mr Clarke, Clerk of the House of Representatives, by mail; but I fear it is too large and suppose that an opportunity may easily be found at N. Y.

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Wishing you a pleasant journey, I remain

Very truly y'r friend

Wm E. Channing.

To Mr Wm Alexander, Great Yarmouth, England

— Boston Feby 19. 1833 —

Dear Sir,

I received two or three days ago your letter of Novr last - I immediately requested a friend to enquire into the situation of the family in which you are interested, the state of my health not allowing me to go abroad. He found Elisabeth Linsted at her aunt's Mrs Atwell - He tells me that Elisabeth is a truly respectable woman & very exemplary in her conduct towards her brothers & sisters - He learnt from her that nine of the children by her fathers first marriage are in this city, of whom six are well placed as domestics, & the two youngest are under her own care & enjoying the advantages of good schools. One sister is married & gone to Ohio. She speaks with sorrow of her fathers' great neglect of these children. There can be no doubt that she merits all the aid which her relations abroad can send her & I wish you would make her claims known to them - She has heard of the money put into your hands to be forwarded to her - You speak as if you had sent it to Mr Rathbone to be transmitted by him to me; but I have received a letter from him to day in which he says nothing of the money. I hope this charitable purpose will not fail through any mishap - & I write at once to let you know how the affair stands.

I thank you sincerely for Mr Evanson's works. Since I received your first package I have not been able to read much but hope soon to look over them. The sketch of his character & life by Mr Rogers gives me an interest in his writings. Perhaps I have studied the *prophecies* too little to be a fair judge of some of his views. The little success which has generally attended the efforts to explain this obscure part of scripture may have led me to despair too much of any just explication, except from that great interpreter *Time*. One great principle I gather from the prophetic writings —, ~~that~~ the cause of truth, righteousness enlightened religion, freedom & peace is to *triumph*, & with this faith I am calm & strong amidst my ignorance of the methods or processes by which the glorious result is to be secured.

You enquire after my health. I am much better, though for a week confined by a cold. I can do little but I enjoy much

I remain

Very truly
Yr friend
Wm E. Channing-

Cambridge Port. 25 Feb. 1833

My dear Sir.

I beg you to accept my best thanks for your kind loan, which was made doubly acceptable by the very kind manner in which it was offered.

I hope you will excuse my not replying to your ~~letter~~ Note on Saturday. It was brought to me at my Painting-room when I was on a *critical* *part* of a picture, which could not have been left there for half an hour without risk.

Pray present my best regards to Mrs Channing and Miss Gibbs, whose kindness in giving shelter to my little Troubadour I gratefully appreciate.

With sincere respect —
your obliged friend.
Wa. Allston

Another copy under this date

Wash.

Feb. 20 1838

Dear Sir ---

We would have few wars, if there did not exist in every community, a body, separate from the rest of the community, who have a direct interest in war. That body is the great and influential corps of office holders & office seekers, contractors, agents, jobbers, speculators to whom war brings an abundant harvest. This corps, as powerful --- is already very formidable and will be ready to plunge the country into war, either to prevent reform or to increase their gains.

With respect,
I am &c
J. C. Calhoun
To W. E. C

c

Boston. ~~Dec~~ Feby 25. 1833.

My dear Sir –

I have read your manuscript with much pleasure – It seems to me one of your happiest efforts, & fitted to do much good. I sent it immediately to Mr Greenwood one of the editors of the Examiner to be read by the editors with reference to that work – & asked him to return it as soon as might be, but it has not reached ~~y~~ me yet; & to prevent all solicitude on your part, I write a line to inform you that it is safe, & that you will hear soon of the opinion of the gentlemen to whom it is entrusted –

You ought not to regret that your last years are given to such controversy. You are teaching us all, the spirit in which controversy should be ~~ca~~ carried on – & you are labouring to vindicate the honor of Him to whose glory every life should be dedicated – I trust you are to

be ~~ever~~ spared to complete your other works -
One thing is very gratifying, ~~that a dis~~ theologians
feel, as never before, the necessity of reconciling
their systems to the perfections of God - They
indeed adopt strange means for this end - but
still the spirit which is at work in these
new & indefensible theories is a good one,
- a sure presage of a brighter day -

With great respect -
Y sincere friend,
Wm E Channing

6

BOSTON
FEB

6

Rev. Dr Worcester,
Brighton,
Mass.

Dr Channing

Boston. Feby 25. 1833.
Work of Dr Worcester –
progress of theology through error.

+ Extract as marked

Boston. Feby 25 - 1833

My dear Sir.

Should Mr Calhoun's Speech be published at Washington, I will thank you to send it to me — Mr Webster's will of course appear in our papers. I seldom read debates; but the constitutional questions discussed in these speeches are so important, & ~~[illegible]~~ some of ~~them~~ are attended with so much difficulty, that I am anxious to possess the best means of forming a correct judgment —

Very sincerely
Yr friend
Wm E Channing

BOSTON
FEB
25
MS

Nathan Appleton Esq.
Washington
District of Columbia.

W. E. Channing
Feby 25. 1833

Boston Apr. 28. 1833.

Dear Sir

Since you left us, nothing important has occurred, of which you have not, probably, been informed. Your mother has risen surprisingly from her sickness. Mrs Rogers is more feeble than she has been at any previous time, so that she, her daughter, as well as her physicians, are expecting her departure in a few weeks, if not in a few days. She suffers now from a difficulty of respiration, but is calm, & waiting in cheerfulness & hope. Others of our parish are sick, but ~~not~~ none, I hope, dangerously ill.

I exchanged with Mr Dewey Sunday before last, & he has been detained in Boston ever since by the sickness of his family. I had a conversation with him last week from which I gathered some hope that he would take the agency of the Unitarian Association; but Mr Walker has since conversed with him, & rec^d the assurance that it is entirely out of the question. I am very sorry, for I do not know on whom we can fix. There seems to be great doubt about Mr Whitman's fitness for the place. Mr Farley is, I think, at this moment the person to whom the Committee are most inclined.

I have been glad to hear that your health improved in the milder climate of Philadelphia. We have had some delightful days, but generally through April the harshest East winds I ever knew.

Will you present my respects to Mrs Channing, & believe me Respectfully & affectionately

Yrs Ezra S. Gannett.

c

Philada - May 2 - 1833 -

My dear Sir -

I received yesterday your letter by Dr Tuckerman - I am grieved to hear of the state of Mrs Rogers. Do express to her my affectionate sympathy - Say to her that it would be a great satisfaction to me to be near her & to administer to her the consolations of religion - that it comforts me, to know that she is in the arms of that merciful Father whom she has trusted, & whom she has served - that I remember her in my prayers & ask a place in hers. - that I desire for her strength to suffer in the spirit of her saviour, strength ~~to~~ of faith &

love & strength to do the will of God & to make progress in Christian virtue even to the last hour -

You write about the agency of the U. A- I wish D could undertake it - As to W I have many doubts - You know that I have more than once told you, that I consider the growth of Universalism as the most threatening moral evil in our part of the country - It comes more in conflict with the moral nature than infidelity, & is more suited to the multitude. ~~than infidelity~~. The natural effect of liberal enquiry following the reign of such a system as Calvinism is the spread of licentious opinions, & the friends of truth & freedom have to watch lest their great interests be involved in the reproach of this licentiousness - On this account, I wish that serious exertions may be made to

spread light on the subject of Universalism -
That in most of our societies there should be
tendencies to this doctrine is natural & neces-
sary, for how many, calling themselves Unitarian,
have joined that sect simply from abhorrence
of Calvinism - The ~~true~~ real superiority
of Unitarianism, its true character &
influence, they hardly suspect - Is there no
reason to fear that from this & other
causes, Universalism may injure our societies -
I have thought that Mr Whitman might
be better fitted to meet this evil than
any other man, & I wish your associates
would look at the subject -

I find the climate here favourable,
& am doing well, but regret to say, that
my strength, if it increases at all, increases
too slowly to be perceived - I am not discouraged
- but it is sometimes trying to see
life pass away with so little capacity
of exertion - very sincerely
y[our] friend,

Wm E Channing -

may 7. 1833 Rev Dr Channing;
13 Universalism to be opposed

Revd Mr Gannett,
Boston.

May 30. 1833 – New York –

My dear Miss Aikin.

I received your letter of Feby, ~~when~~ at Philadelphia, where I have spent a good part of the spring. As soon as the cold relented, so that I could travel, I left Boston, to escape what is more pernicious to invalids than the winter's cold, I mean the east wind, which prevails during the spring, & brings with it, I suppose from the banks of Newfoundland, a piercing quality peculiar to itself. Something like it, I have been told, is felt in Scotland, but you never felt it in England. You would think, were you exposed to it, that the particles of the atmosphere were specially sharpened for the season. What particularly strikes one is, that whilst the wind seems to pierce beneath the skin & makes one shrink into the narrowest compass, nature is often singularly beautiful, the atmosphere never more brilliant, the clouds never more dazzling. I was once describing our east wind to a gentleman, who replied, that according to my account it resembled "a beautiful shrew". I dreaded the shrewish disposition more than I loved the beauty, & took refuge in Philadelphia, one of our most agreeable cities, which was founded as you know by Penn, & still retains something of a quakerish quiet amidst great opulence. The spring was uncommonly mild, & I gradually regained strength, so that I now consider myself in usual health. I have not however made trial of my strength, & am forbidden by my physicians to labour, & on the whole I am –

inclined to give myself the chance of longer rest. I thank you for your very, very kind invitation to England. You have learned the tone to draw me there. I can resist any thing more easily than the urgency of sincere friendship. If I could satisfy myself, that by crossing the ocean I should enjoy more advantages for regaining health, I should not hesitate a moment. But I have little to encourage me. I have tried all means with no permanent effect, & must wait for a new frame, a higher life, to give me the ~~[illegible]~~ joyous consciousness of unfettered vigor. My burden I expect to bear - & yet the word burden is not the true one. When I make no exertion, I am able to enjoy much, perhaps more than most, & could I get rid of the feeling, that a great work is to be done towards which I might contribute something, my lot would seem to be among the happiest - Excuse my egotism. Your interest in my health draws me into this weakness of an invalid - We will let the subject drop. Only answer me one question - What is the expence of a small establishment at Hampstead & in Devonshire? - I rejoice to learn that the rod is less used in your schools. It encourages one to hope that other "venerable remains of the olden time" are to yield to the "rash spirit of Reform". It seems from your letter, that you are beginning to learn that Reform means Revolution. I hope, it will not be the less welcome for its new name. I must rejoice in it, for I am sure that it is part of a noble movement, though I confess, I rejoice with trembling. The tendency of things is to a thorough, substantial improve-

ment, a real ~~a~~ elevation, of the mass of the people, & this supposes, that
the old distinctions ~~must~~ are to give way. To raise the low is
to bring down the high;. All other revolutions are idle, ~~but~~
nominal, compared with this - & this must go on, peacefully
I hope, but at any rate, surely, inevitably. You write about
Ireland. Public opinion here is against your coercive meas-
ures. We say, be just before you are severe, at least, let
justice keep pace with severity. Redress the wrongs as fast as
you punish the crimes of that miserable country. I give you
the general feeling; but here as in other cases, it is easier to blame
than to point out a better course. Some good works I covet —
but I envy no man the task of tranquillizing Ireland —
Our civil war is blown over, & we had little reason perhaps
to apprehend such an evil - I wish, I could say, the danger of
disunion had ceased. But we have one cause of separation,
which you can easily understand. Free states & slave holding
ones differ too much in social condition, feelings, modes of
industry, & perhaps interests, to ~~form~~ hold together strongly.
The South & North (& these are our great distinctions now)
do not ~~love~~ love each other. Our southern brethren, far
from feeling the ~~infamy~~ dishonorableness of their vocation, as taskmasters to slaves ~~[illegible]~~,
hold us at the ~~not~~ north in a degree of contempt. They set up for
chivalry, ~~[illegible]~~ &c, & regard us, who are descend-
ants of the puritans, as heirs to the vices of the round-
heads. That they are altogether false in their judgment, I
dare not say. ~~Your~~ Your keen eye might detect among us some traces of the
old Puritan ~~[illegible]~~. Oh that we could get rid of slavery. Of all
our miseries & curses & reproaches this is the worst. Some fav-
ourable changes of opinion seem to be taking place. Perhaps you
are to give us emancipation. Set up an African empire in
the West Indies, & you will break the chain here — ‡ Our

people are reading with all the zest of spite the travels of the German prince in England. They think, he balances our account with Hall, Trollope, & that band of worthies. I suspect, our country is not the only one willing to put you down. England has made herself not a little odious by her haughtiness. She has been the Pharisee of Europe, given to "justify herself & ~~under~~ despise others", & must pay the penalty of this vice. One good will grow out of the contemptuous manner in which England has treated this country - It will give us a real, substantial independence on the mother country. Resentment is doing, what a virtuous self respect ought to have done. One of our great faults is, that, with all our vanity & loud boasting, we have been, & still are, prone to a servile imitation of Europe, especially England, & few things I believe, have obstructed more the elevating tendency of our free institutions. Now the rude, & abusive style in which your travellers have treated us is curing this folly. Capt. Hall especially has done us good. The people here were weak enough to treat him as a great man - & his book, I think, will keep them from repeating the error - I grieve indeed that we are to learn independence through our bad passions, & for this as well as other reasons, I am not very proud of my country; but in the present low condition of the race, we must be willing that nations & individuals should make progress even by methods we disapprove — I ~~fear~~ think that in my last letter, I spoke of Bryant as more immersed in politics than he really is. I learn that he is true to his first love, literature — I can add but a line about Miss Martineau. I have no great faith in some of her doctrines - but I delight in her stories. The Garveloch tales are particularly good - What a noble creature Ella is! To give us in a fishing-woman an example of magnanimity & the most touching affection, & still keep her in her sphere - to make all the manifestations of this glorious virtue appropriate to her condition & consistent with our nature - this seems to me to indicate a very high order of mind, & to place Miss M among the first moral teachers as well as first writers of our time - Perhaps I may be partial - I feel so grateful to her for doing such justice to the poor & to human nature, that I am strongly tempted to raise her to the highest rank - I shall return in a few days to my home, where I hope soon to hear from you -

Very sincerely & affecty

Y friend

Wm E Channing

If I am more illegible than usual you must charge it to a ~~Hall~~ steel pen, to which I have been driven by want of sight to mend a quill -

LIVERPOOL SHIP LETTER
9 JY 1833

10 F NOON
JY 9
1833

3/2

Miss Lucy Aikin,
Hampstead,
near London,
England -

c

LETTER FROM DR. CHANNING TO MISS LUCY AIKIN, HAMPSTEAD, NEAR LONDON, ENGLAND dated May 30th, 1833 at NEW YORK

My dear Miss Aikin.

I received your letter of Feb. 9, at Philadelphia, where I have spent a good part of the spring. As soon as the cold relented, so that I could travel, I left Boston, to escape what is more pernicious to invalids than the winter cold, I mean the east wind, which prevails during the spring, and brings with it, I suppose from the banks of Newfoundland, a piercing qality peculiar to itself. Something like it, I have been told, is felt in Scotland, but you never feel it in England. You would think, were you exposed to it, that the particles of the atmosphere were specially sharpened for the season. What particularly strikes one is, that whilst the wind seems to pierce beneath the skin and make one shrink into the narrowest compass, nature is often singularly beautiful, the atmosphere never more brilliant, the clouds never more dazzling. I was once describing our east wind to a gentleman, who replied, that according to my account it resembled a "beautiful shrew". I dreaded the shrewish disposition more than I loved the beauty, so took refuge in Philadelphia, one of our most agreeable cities, which was founded, as you know by Penn, and still retains something of a quakerish quiet, amidst great opulence. The spring was mild, and I gradullay regained strength, so that I now consider myself in usual health. I have not, however made trial of my strength and am forbidden by my physician to labour, and on the whole I am inclined to give myself the chance of longer rest. I thank you for your very, very kind invitation to England. You have learned the tone to draw me there. I can resist anything more easily than the urging of sincere friendship.

If I could satisfy myself that by crossing the ocean I should enjoy more advantages for regaining health, I should not hesitate a moment. But I have little to encourage me - I have tried all means with no permanent effect, and must wait for a new frame, a higher life, to give me the joyous consciousness of unfettered vigor. My burden I expect to bear - and yet the word burden is not the true one. When I make no exertion, I am able to enjoy much, perhaps more than most, and could I get rid of the feeling that a great work is to be done toward which I might contribute something, my lot would seem to be among the happiest - excuse my egotism. Your interest in my health draws me into the weakness of an invalid. We will let the subject drop. Only answer me one question - what is the expense of a male establishment at Hampstead and in Devonshire? I rejoice to learn that the rod is less used in your schools. It encourages one to hope that other "venerable remains of the olden time" are to yield to the "rash spurt of reform". It seems from your letter, that you are beginning to learn that Reform means Revolution. I hope it will not be the less welcome for its new name. I must rejoice in it, for I am aware that it is part of a noble movement, though I confess I rejoice with trembling. The tendency of things is to a thorough substantial improvement, a real elevation of the mass of the people, and this supposes that the old distinctions are to give way. To raise the low is to draw down the high. All other revolutions are idle, nominal, compared with this - and this must go on, peacably I hope, but at any rate, surely, inevitably. You write about Ireland. Public opinion here is against your coercive measures. We say, be just before you are severe, at least, let justice keep pace with severity.
the wrong, as fast as you prevent the crimes of that miserable country. I give you the general feeling; but here as in other cases, it is easier

to name than to point out a better course. Some good works I covet - but I envy no man the task of tranquilizing Ireland. Our civil war is blown over, and we had little reason perhaps to apprehend such an evil. I wish I could say the danger of disunion had ceased. But we have one cause of separation, which you can surely understand. Free states and slave holding ones differ too much on social conditions, feeling, modes of industry, and perhaps interests, to hold together strongly. The South and North (and there are our great distinctions now) do not love each other. Our southern brothers, far from feeling the dishonorableness of their vocation as task masters to slaves, hold us at the north in a degree of contempt. They set up for chivalry, etc, and regard us, who are descendants of the puritans, as heirs to the vices of the roundheads. That they are altogether false in their judgment I dare not say. Your keen eye might detect among us some traces of the old puritan Oh that we could get rid of slavery. Of all our miseries and curses and reproaches, this is the worst. Some favorable changes of opinion seem to be taking place. Perhaps you are to give us emancipation. Set up an African empire in the West Indies, and you will break the chain here. Our people are reading with all the zest of spite the travels of the German prince in England. They think he balances our account with Hall, Trollope and that band of worthies. I suspect our country is not the only one willing to put you down. England has made herself not a little odious by her haughtiness. She has been the menace of Europe, given to "justify herself and despise others", and must pay the penalty of this vice. One good will grow out of the contemptuous maner in which England has treated this country - it willgive us a real, substantial independence of the mother country. Resentment is doing what a virtuous self respect ought to have done. One of our great faults is that, with all our vanity and boasting, we have been, and still are, prone to a servile imitation of Europe, especially England, and few things, I believe, have obstructed more the elevating tendency of our free institutions. Now the rude and abusive style in which your travellers have treated us is curing this folly. Capt. Hall especially has done us good. The people here were weak enough to treat him as a great man - and his book I think, will keep them from repeating the errur. I grieve unless that we are to learn independence through our bad passions, and for this as well as other reasons, I am not very proud of my country, but in the present low condition of the race, we must be willing that nations and individuals should make progress even by methods we disapprove. I think that in my last letter I spoke of Bryant as being more immersed in politics than he really is - I learn that he is true to his first love, literature. I can add but a line about Miss Martineau. I have no great faith in some of her doctrines - but I delight in her stories. The Garvelock tales are particularly good. What a noble creature Ella is? To give us in a fishing-woman an example of magnanimity and the most touching affection, and still keep her in her sphere - to make all the manifestations of this glorious virtue appropriate to her condition and consistent with our nature - this seems to me to indicate a very high order of mind. And to place Miss M among the first moral teachers as well as first authors of our time. Pehaps I may be partial. I feel so grateful to her for doing such justice to the poor and to human nature, that I am strongly tempted to raise her to the highest rank. I shall return in a few days to my home, where I hope soon to hear from you.

Very sincerely and affect'ly

Your friend

(Signed) Wm. E. Channing.

If I am more illegible than usual you must charge it to a steel pen, to which I have been driven by want of light to mend a qill.

1833 C
July 1

To the Committee of the Unitarian Association
on the Ministry at Large—

+

Gentlemen—

The absence of Dr Tuckerman for a time from the scene of his labours has led me to some thoughts which I wish to lay before you, though I can do it with very little order, being pressed by engagements at the moment of my leaving the city. We all feel that the Unitarian Association has done much good by employing Dr T as minister among the poor — & the greatest good perhaps is, not his direct influence on the poor, but the effect of his labours & writings in exciting among the more prosperous a new & more enlightened interest in the poor. I wish to ask if the blessing of Providence on this part of your exertions, does not indicate to you the direction which you should give to your efforts. If you can succeed in awakening in the more opulent & improved class an enlightened & active concern for the moral & religious improvement of their less favoured brethren, will you not accomplish a greater good than by any other labour, & will you not afford at the same time the best illustration of the true spirit of Unitarian Christianity. We are distinguished by believing that Christ benefits & saves men exclusively by a moral influence, ~~[illegible]~~ good, & that the true follower of Xt is he who is ready to live & die in the work of elevating the human soul, & especially of raising the most fallen? Is there any distinction which we are so desirous to communicate to our liberal fellow Christians, as this moral interest in mankind? And have you not encouragement to labour, that this ~~[illegible]~~ may become a striking characteristic of the body whom, in a sense, you represent, as well as that it should be spread more & more through the whole community. It seems to me, that we understand better than most Christians that it is the object of our religion to establish a fraternal union among all classes of society, to break down our present distinctions, & to direct all the energies of the enlightened & virtuous to~~wards~~ the work of elevating ~~up~~ the depressed classes, to an enlightened piety, to intellectual & moral dignity. To us, it seems to me, this great work peculiarly belongs; this high mission is given, because we understand better the worth of human nature in all classes, & are prepared to act on all with that sentiment of respect which is essential to success.

I am particularly desirous that we should engage in this cause with a new spirit. I desire this not only on the general grounds above stated, but for two reasons in particular. — First, It seems to me that the signs of the times point to a great approaching modification of society, ~~&~~ which will be founded on & will express the ~~great~~ essential truth, that the chief end of the social state is the elevation of all its members as intelligent & moral beings, & under which every man will be expected to contribute to this ~~object~~ object according to ~~its~~ his ability. The present selfish, dissocial system must give way to Christianity, & I earnestly wish, that we may bear our full part in effecting this ~~grand~~ best of all revolutions - In the second place, the time is coming, when religious bodies will be estimated by the good they do, when creeds are to be less & less the test of the Xn, & when they who labour most effectually for their fellow beings will be acknowledged to give the best proof of having found the truth. This is no reason for ~~using~~ making forced, unnatural, sectarian efforts, & baptizing them ~~[illegible]~~ with the name of philanthropy; but it is a reason, why a body of Xns distinguished by holding the true doctrine of Love, & by understanding the true bond of society, should do most for their fellow beings -

These remarks have been drawn from me, by the proposed absence of Dr T- With him, I have conversed much on these subjects, & though he has not needed my aid, I have still hoped that through him, I was doing something towards bringing these principles before the community. My fear is, that in consequence of his leaving us, the beneficial influence of your Association, in awakening among our friends a fraternal & moral interest in the poor & less enlightened classes, may cease. or be diminished. Continue from the last I wish it to increase. I

+ wish that this still may be an object in your tracts — I would ask, whether this object may not be distinctly recognised in the constitution of all auxiliary societies, & whether indeed ~~them~~ it may not be made the leading ~~idea~~ trait of a Unitarian, that he is a man who sympathizes with & respects the less favoured classes of society, & that he is pledged to use all his powers for their elevation. I am sure, that just in proportion as this spirit shall be spread among us, modes of operation, little thought of at present, will open ~~among~~ upon us, & a new era of Xn exertion ~~shall arise~~ will commence.

It is an important question, what

sphere of useful action ~~&~~ is particularly commended to us as Unitarians. We do not feel ourselves called to missionary labour. We find ~~[illegible] importance in other classes of Xn [illegible]~~ ~~in co-operation in~~ no sufficient field in societies wh are instituted to remove particular evils, such as intemperance, slavery, war &c — Is there no work to which our peculiar views call us, & for which they fit us? The success which has ~~attendant~~ Dr Tuckerman's labours, & the good which he has done to our body by awakening a fraternal sentiment towds all men, seem to me to furnish one answer to these questions — We ought to be by eminence Xn philanthropists —

I hope pains will be taken to put Dr T's last report into the hands of every member of the general Court at this next session — It is an important sequel to the report which he made to the last Legislature —

[done]

You will excuse the freedom of this communication — Should its views not be adopted, its motive, I am sure, will not be misunderstood —

With sincere respect,

Y friend & brother,

Wm E Channing.

Boston. July 1. 1833 —

Another very interesting letter
on the same subject of Ministry
to the Poor &c.

To the Committee
of the Unitarian Association,
Boston.

Boston. July 1. 1833 -

Dear Sir,

Allow me to introduce to you two of my friends, who will take much pleasure in seeing you, & who, I am sure, will be interesting to you. They are the Rev Dr Tuckerman, & Jonathan Phillips, Esqr, of this city, both of them enlightened men, & whose minds are much occupied with the condition & prospects of society at home & abroad. Dr Tuckerman has in particular devoted himself to the intellectual & moral elevation of the poorer classes, ~~[illegible]~~ & is surpassed by no philanthropist of our age in his attachment to this cause. He is travelling to regain the health which he has lost by excessive labours—

Whenever you can find time to send me a letter, I shall receive it very gratefully. ~~[illegible]~~ [illegible] My ~~[illegible]~~ interest in the progress of liberal & just principles ~~both~~ in politicks & religion is not free from anxiety. Our accounts from Germany are discouraging; but we want means here to ascertain the true state of the publick mind in that country. Indeed the press speaks with so many tongues every where, that it is hard at this distance to learn the exact truth about any part of Europe. Every party is striving to get the ear of the publick, & I fear no party is very scrupulous about the accuracy of its statements. I learn how liable we are to err in relation to European politicks, when I see how little the politicks of our country are understood on your side the ocean. One great fact about us, however, you all seem to understand, & that is, our unexampled prosperity. Politicians, who think wealth the first interest of a country, ought to look on the United States as a Paradise. What encourages us, is, that publick morals do not decline, but rather seem to improve, amidst this rapid accumulation of the means of self-indulgence. The report of our prosperity is bringing the Swiss to us, & they are so much better than the Irish population, which pours in upon us like a flood, that we give them a welcome, though we begin to fear evil from this influx of foreigners. My friend, however, who will hand you this letter, will make you acquainted with our situation better than I can do by writing.

Very respectfully,

Y.

Wm E Channing.

Boston 1er Juillet 1833

Sismondi's endorsement:

W. E. Channing

R. 26.7bre

20.8bre

Newport. ~~June~~ Aug 6. 1833 –

My dear Sir –

I have just received a letter from Mr Bleecker of Albany, addressed to me at Boston, introducing Revd Mr Welch, a Baptist minister of Albany, who enjoys much reputation & exerts much influence, & whom Mr B considers as a man of liberal mind, disposed to be just to those who differ from him, & to hold friendly intercourse with them. Mr B, who is much attached to Mr W, & thinks him very useful, wishes him to become acquainted with some of us – I should be pleased if you & Mr Ripley would visit him or any of our brethren – He has exchanged pulpits with Mr Malcom for a month –

My feelings are a good deal engaged at this moment by a subject to which I know you have turned your attention, I mean, slavery. I have long seen & lamented the want of moral feeling with us on this greatest evil in our country – but at this moment, the noble spirit which pervades all England on the subject, makes me more ashamed of our country, & more alive to its deep guilt, than I have ever been before - It is on these occasions that I lament my inability to make vigorous & sustained exertions - I am now particularly alarmed by what seems to me the tendency of the Colonization Society to suppress the true moral & Xn feeling in regard to slavery - I have always regarded that society with suspicion, but never felt myself called to oppose it. Its agency in colonizing Africa I value, but I could never see that it was to remove the curse of slavery from ourselves - I now fear, that it is to extinguish the very very faint sensibility which we have to this most tremendous & criminal of all the forms of oppression - perhaps I may say, to the greatest ~~crime~~ outrage on humanity & Christian principle on the face of the earth - I refer to the opposition which it makes to the ~~Abolition~~ Anti-slavery Societies - I presume from what I have heard, that these societies are wanting in calmness & wisdom - (but they adopt the true principles, the principles of humanity, justice & the gospel – & it is a most painful thought, that whilst these principles are gaining ground elsewhere, they should decline among ourselves. There ~~North~~ must be, however, sooner or later a resurrection of the Xn spirit on this subject – & I shall not be surprized, if it break out at first in the form of fanaticism, & produce some calamitous effects. This will be the case, if what are called the enlightened & respectable among us make a compromise with the blind & guilty prejudices of the South, & ~~forbear to~~ refrain from bearing that solemn testimony against slavery, which the Christians at the South could not help hearing, & which, ~~almost~~ in concurrence with other causes, would awaken what is almost wholly wanting, ~~the duty of~~ a sense of obligation to sacrifice wealth & ease ~~to~~ rather than to subsist & grow rich by oppression, by brutalizing millions of human beings. With this ~~feeling~~ moral feeling strong at the South, all the obstructions to the abolition of slavery would soon give way – ~~Is~~ Is the colonization the instrument for awakening it? Is it not resisting it? I dare say the anti-slavery societies are rash but when rash men adopt great principles, that is a reason for were philanthropists to espouse them more earnestly & secure them from reproach. I write in almost entire ignorance of the antislavery movements— but an article of last week in the ~~a~~ Daily Advertiser written in opposition to them gave me much alarm.

Yr sincere friend

W E Channing

10

Rev. Mr Gannett,
Boston,
Mass.

PORT
AUG

Aug. 15. 1833 W E Channing
Anti Slavery - Society
N3

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Augt 12 - 1833 - Newport R I -

My dear Sir -

The return of Dr Follen to Cambridge induces me to write a few lines in reply to yours of July 30. I am not prepared to say much as to the means of accomplishing the object which I recommended to the A U association. but perhaps my views of this object may be stated more distinctly than before -

Copy to the end or return the Manuscript

+ My great desire is, not so much that (the ministry for the poor should be made permanent,) as that the spirit in which Dr Tuckerman conducted his ministry should be fervently cherished & spread through our class & every class of Xns. He was distinguished by recognizing the capacities & claims of the poor as intellectual & moral beings. He did not go among them to teach them submission to their betters, but to teach that they were equally objects of the divine love with the greatest of their race, & that their condition contained the means of the true happiness & glory of human beings. His reports were all fitted to give the poor a different place in the minds of the rich, & to break down the barriers which have hitherto separated these classes of society. What I desire is, that this respect for the poor, this spirit of brotherhood, this consciousness of the near relation sustained by all human beings to the Infinite Father, should be cherished & diffused among us ~~with~~ persevering & increasing zeal.—

The distinction which is still made in society by wealth is perhaps the strongest proof which can be named of the very limited efficacy of the gospel— Who, that looks on Xn communities, would suspect, that their Divine ~~[illegible]~~ Teacher had pronounced a blessing on the poor, ~~[illegible]~~ & solemnly & most emphatically declared opulence to be one of the chief obstructions of human virtue & salvation? Who would suspect that

He lived himself in poverty, & chose the chief & most illustrious ministers of his kingdom among the poor. Is it not undeniable, that the Xt's spirit of humanity, of brotherhood, is resisted & repressed more by the prevalent estimate of wealth, than by almost any other cause? What I wish is, not only that (a ministry may be established for the poor, but that it should spring from & should spread Christ's spirit toward the poor, that we should learn to look on & aid them not as an inferior class but as our brethren, that this ministry should aim chiefly to give them true elevation of mind, to remove the idea of degradation from their outward lot, to~~xx~~ teach them the reality of their immortal nature & of its infinite preciousness in the sight of G., to teach them to regard & use their very sufferings as the means of rising to higher virtue, moral energy & happiness. No outward lot is degraded but that into which men fall by vice, & on this principle affluence is as often a degraded condition as poverty, for as ~~man~~ many grow rich as grow poor by guilt. The superiority of *human nature*, of that nature, in which the high & low, rich & poor alike partake; to ~~the~~ all outward, adventitious distinctions is the foundation on which Xn exertion rests; & piety & philanthropy cannot advance a step but by a more profound & enlightened conviction of this truth. Happy that body of Xns, which shall be characterised by this ~~doctrine~~ conviction.

It has often been objected to our views of Xy, ~~that~~ they are suited to the educated, rich, fashionable, & not to the wants of the great mass of human beings. This charge, could it be substantiated would be a weightier argument against them than all others.

We know it to be false; & yet why has it been urged? I do fear that as a body of Xns, we have given some ground for it, by having failed in so great a degree to recognise & manifest the distinguishing & celestial spirit of Xy, the spirit of universal, all comprehending Love, of sincere respect for human nature, of peculiar sympathy with the destitute & exposed, & of patient, earnest labour for their spiritual elevation. Wanting this, we have had no effectual means of interesting the mass of mankind. Other systems have found in terrour, mystery &c, the means of taking hold of the multitude. These we have justly rejected. But the true method of reaching human beings in every condition, ie, the manifestation of a brotherly concern for the multitude of men, the cordial recognition of our ~~intimate~~ near connexion with them as immortal children of our Heavenly Father, the acknowledgment of this bond as dearer, nobler than any connexion with the great & distinguished of this world, the expression of a strong faith in their capacities of indefinite improvement in every soul, the utterance of this faith & love in the native ~~tones~~ language of the heart, — this means of operating on the minds of men ~~here the means~~ which would prove all-powerful, we have very faintly used. How could we use it, when the spirit of Xt has been so faint in us? The prejudices of society, amidst which we were born & grew up, joined to our own ambition & selfishness, have cut us off from our fellow-creatures. Is it strange, then, that it should be said, that our views are not suited to their wants & cannot interest them?

These remarks will show what seems to me the first ~~means of~~ step towards spreading through our body that spirit which breathed through Dr Tuckerman's ministry, & which should originate & pervade this ministry every where. It is this. They whose ~~would~~ office it is to spread this spirit must ~~first~~ possess it themselves, must cherish it in their own breasts. The great obstacle to ~~the~~ success is, the want of fit ministers for the work, of men who have a true faith in the great purposes for which the poorest & lowest of men were made, & who love them as brethren.

Another mean is this. Preaching should ~~more~~ more ~~to~~ & more hold forth Xy as a spirit of universal, brotherly love, as intended to awaken a moral, spiritual interest in mankind, & to unite all its disciples in efforts for the restoration of the most fallen. This feature of our religion should be more & more prominent in preaching - Indeed ~~[illegible]~~ this spirit should be inculcated as the highest manifestation of the religious principle, as the truest worship of God -

Again - This inculcation of this spirit of Xt should be a leading object in your tracts - not that controversial tracts should be discontinued. These are of great importance - I only wish, that every doctrine which we defend might be shown to be adapted to promote this spirit, as well as the whole of practical piety.

Again - preaching shd be more adapted among us to the wants & capacities of the uneducated & poor - These should be attracted to our churches,

& feel that they are there in the midst of those who sympathize with them, & I am sure, that this style of preaching would be as useful to the more improved & opulent as to the poor –

I have suggested, that in the constitution of your auxiliary societies, some article might be inserted, pledging the members to a moral concern & exertions for their less favoured fellow-creatures –

Again – A society has lately been formed in New York, of which the object is to form a connexion between every family in comfortable circumstances, & one or more individuals or families of the poor – I think this association worth enquiring into, for its object is not to ~~act~~ produce action in a mass, but to connect individuals with individuals, ~~fo~~ & to promote private efforts for the present & spiritual good of others –

I like much your plan of a quarterly publication relating to philanthropic objects – I only hope, that the philanthropy which it will breathe & cherish may be of a generous & Christian character, that it will teach~~ing~~ all classes of society respect for one another, & will found its exhortation to well doing & all its means of usefulness, on just views of human nature &c – I think that occasionally accounts of virtuous poverty, of high examples of virtue found in common life; would be very *useful*-

I think, that the moment has come when zealous efforts should be made & would succeed for elevating the [illegible] poorer classes, by improving the [illegible] [illegible] means of education instituted for their benefit- The public attention is already drawn to the intellectual deficiencies in our common schools &c - Cannot there be made to exert a new *moral* influence, such as would carry forward ~~citizens~~ society. Cannot the community be made to understand, that the primary object of our public schools should be to breathe pure & generous sentiments into children, to form good citizens, to give at once the spirit & the capacity of usefulness &c- I wish our body might distinguish themselves by zeal in this cause-

The principal means for spreading the true spirit of Xty among us, & for benefiting our race, which ~~now~~ occur to me, at this moment, I have now stated- I rely on more practical men- for this part of the work- If we can only agree as to the *character* by which we wish our class of Xns to be distinguished, there will not be so much difficulty as to the means. Perhaps we do not agree as much here, as is supposed. You, for example, wish to give to our Denomination more *seriousness* & self-*denial*- So do I- but I am very anxious that this self-denial & seriousness should differ very much from the qualities bearing these names among the more rigid denominations. These qualities have had & still have in the Xn world an ascetic character, not a little superstitious & quite repulsive, & are founded on the conceit of some repugnance between common enjoyments & communion ~~[illegible]~~ with God. I wish that we may be serious & self denying from a clear bright perception of Xy as a religion of perfect, unbounded, self-immolating Love, as designed to bring us ~~into~~ communion with a God of Infinite Goodness, & to the consecration of ourselves to his benevolent purposes, as designed to conform us to ~~[illegible]~~ Christ, to breathe into us the spirit of his Cross, to make us martyrs in heart, if not in actual suffering, for the highest good of our fellowbeings. No self-denial can be so entire, as that produced by these views of duty, & yet, instead of being ascetick, it would form a character of singular cheerfulness, social warmth, & free, affectionate intercourse with all within our reach.

I have expressed my views, I hope, with sufficient clearness. If they can afford you any aid in your good work, I shall rejoice. I shall at all times be happy to hear from you.

Very sincerely

Yr friend & brother,

Wm E Channing.

A very interesting
letter on the Ministry
at large &c.
in relation to the
Unitarian Movement

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Small print

Boston Aug. 21. 1833

Dear Sir

I should sooner have acknowledged the receipt of your two last letters, but living out of town so breaks up my time that I do very little in the course of a week. I hope on the 1st. of September to be settled in home habits again.

Just before I recd. your letter enclosing one from New York I had been informed that a Unitarian society had been established at Brooklyn L. I. where they now have preaching. It seemed to me far better that the person who addressed you shd. connect himself with that society, as he could not be many miles from Brooklyn, than that he shd. leave the employment which he now has on the uncertain prospect of getting work here. I accordingly wrote to him yesterday, & expressing this opinion gave him the names of some gentlemen interested in the Society at Brooklyn.

Soon after receiving your letter in which you mentioned

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Rev. Mr Welch of Albany. I called at Mr Malcom's to inquire for him. But I found Mr Malcom's house shut up. Although I have since learned that Mr Welch is staying at a Sister's in law's. I do not know where she lives nor where I can find him.

I am sorry you entertain some of the opinions which you have expressed in your remarks on the subject of slavery. and I wish some one whose judgment is better entitled to regard than mine could lay before you what seems to me the truth & duty of the subject. You must have been misinformed about it ~~the Colonization Society~~. ~~They~~ It makes no other opposi- (2)
tion to the Anti-Slavery Society than it is compelled to make in self defence. I believe I can speak advisedly on this point, for the Anti-Slavery Society is most active in New England. & ever since its formation I have been connected with the Colonization Society. I know the course which each Society has adopted towards the other. The Abolitionists began the attack, & perhaps never has a more determined & unscrupulous warfare been kept up against any institution than has been maintained by them against the Colonization Society. Instead of pursuing their own objects, they seem to have considered this Society worthy of almost all their atten-
tion. Misrepresentation & abuse have been repeated, till the (3)
Colonizationists have been *compelled* to notice these attacks & justify themselves. & have of course shown their distrust of the wisdom of the measures ~~professedly~~ advocated by their assailants.

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(4) But in regard to the vastly more important question, the great question of slavery in the U.S. I cannot feel as you do, so far as the duty of southern men is concerned. I believe that if they wish to exert the least influence towards the amelioration of the condition of the slave, & the final abolition of slavery in the South, they must be prudent, slow, & solicitous not to provoke the slave-holders. In the present state of our political affairs, & the present sensitiveness on this subject at the South, violent language, plain ~~or even the~~ language, or even the whole truth would snap the bonds of Union, & then what could we do? Nothing next year, & perhaps nothing for a century. Let us proceed with a forbearance towards the master, which our theory might pronounce unmerited, but which philanthropy & a desire to relieve the blacks would approve as the only means of reaching our object, & I doubt not that every year will see a decrease of the evil, & a multiplication of the facilities for the deliverance of the South from this burthen & the country from its disgrace. ~~If these were my opinions alone, I would not presume to offer them so freely. But they are the opinions deliberately formed & honestly expressed, of almost every intelligent man who with northern feelings has resided for a time in the South. The remarks of Dr Porter of the Andover Seminary published in the Boston Daily Advertiser a few days ago seemed to me pertinent & just.~~

(1) The effect of the Colonization Society in diminishing & allevi-

ating slavery in this country I have not believed would be great. I have advocated it solely on the ground of its effects in Africa, where if the colony be properly managed, it will be the instrument of destruction to the slave-trade & of regeneration to the continent. During Mr Gurley's late visit to Boston I was led by his remarks to entertain more confidence in its efficacy as an antagonist power to the principle of slavery in the South. ~~He said, that it has done much good there, & that it was doing immense good, as it was changing public opinion which had been the supporter of slavery because it had not examined its character & relations. The Coloniz. Socy. induced thought & conversation on every topic connected with the black race, & the planter was insensibly making his own way to a just view of the subject.~~

If every motive of fear on the one hand & of hope (5) on the other inclines me to think that moderate & gradual measures sh'd be preferred by us to an open attack upon the relations which now exist between different parts of the population of the Southern States, I cannot discover any reason for taking the latter course. The example of Jesus Christ seems to me to forbid our pressing first principles, naked, abstract truth, where we know it will not be received. To do the most good by ~~the~~ such means as we can adopt, provided they be honest & honorable means, is more Christian than to ~~adopt~~ proclaim great truths regardless whether they will become means of good or aggravations of evil.

~~You allude to the late movements in the parliament of Great Britain – originating in a noble spirit, & worthy of our approbation. But does Great Britain stand in relation to this subject as we do? Is there, ~~nothing~~ not practically speaking, every possible difference? The Government at home can agitate & settle the question for the colonies. The northern States cannot settle it for the South, & let them agitate it with a tone of authority, & the spirit of resistance would be aroused, & the silken bands of union be broken in a moment, never to be reunited. I ask again – how can we, Christians in N England, do any good:~~
(6) If our object is to become champions of liberty & humanity on our own ground, we may speak as we please. but if we wish to effect a change South of the Potomac, we must weigh circumstances, & take time.

I trust you will not be displeased at the frankness with which I have written. I am much interested in the subject, & could talk on, though perhaps to little purpose, a long time. The Abolitionists, I fear, are doing mischief, & in my sober belief Garrison who is the most active among them, however honest he may be, is one of the most dangerous citizens in our United States. I have been obliged to write very fast, that

I might send this letter this week, as I am going to be absent till Sunday. Pardon me if I have not written as I ought. ***

During the Summer we have had unusual health & prosperity. The most severe affliction within my circle of acquaintance has been that brought upon so many hearts by the death of Mrs Russell, Mr Dewey's sister, whose funeral I attended on Sunday morning. She was very much beloved & was obtaining an influence of the most valuable kind. Mr Dewey will receive sad intelligence — the death of a brother-in-law & his wife, & an own sister.

I intended to ask your advice on one or two subjects of a parochial nature, ~~about~~ which I will now only mention in the hope that you will be willing to act upon them after your return to Boston. I wish that we might choose two more deacons for our church — not in the place of those whom we now have, but in addition. On the two last communions neither of our deacons was present. Mr Phillips is in Europe, Judge Davis lives in the country. I shd be sorry to have them displaced or allowed to resign their office; but we need others besides them. If you approve of the suggestion, will you think who they shd be?

I wish too that this autumn a Committee, of which the ministers shd be members, might be appointed

** by the congregation to prepare a new hymn-book on the basis of Dr. Belknap's, & to add in an appendix forms of prayer, to be used by the minister, whenever he would prefer a premeditated to an extemporaneous service. I see no serious objection to this latter proposal, & it would at times be a relief to me, & I think be beneficial to the congregation.

(7) With respectful & affectionate regard

Sir

Ezra S Gannett.

Aug 21. 1833

[illegible]

Be slav - Garrison dangerous -

Col^n Socy vs Anti Sl. -

Hymnbook + [illegible]

N.B. Father's views about Abolition method in answer to Dr. C's letter of Aug. 6.

BOSTON
AUG
22
MS

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To,

Rev. William E. Channing D.D.

Newport

Rhode Island

Boston Sep. 4. 1833

Dear Sir

During commencement week I had a conversation with a classmate, who is now a very intelligent lawyer in Baltimore, though a native of South Carolina. He has been & is much interested in the subject of slavery, & gave me an account of the legislation of Maryland on this subject with which I was so much gratified that I have thought you might receive pleasure, & perhaps information, if I should attempt to repeat the substance of what he told me. He said that the object of the Maryland legislation was to abolish slavery, & in this respect might be contrasted with the legislation of Virginia, which he thought had for its object the perpetuation of slavery by the removal of the free blacks. In Maryland so strong is the sentiment against involuntary servitude, & so general the belief that free labour is more profitable than slave labour, that two years ago an act might have been obtained for the abolition of slavery after a certain year — say 1840. But the friends of the blacks & the more enlightened citizens prevented such a measure from being introduced into the Legislature from the conviction that it would be productive of far more evil than good. Why do you not gradually confer on the blacks the rights of freemen - adopting some such plan as that proposed in the British parliament for the colonies? I asked him. Because, - was the answer - if we grant them a part of these rights, they will soon demand the whole; & what will be the consequence? They greatly outnumber the whites. We shall have a black candidate & a white candidate at every election, & I, who remember the excitement that prevailed at the hustings in the contest between Adams & Jackson five years ago, when I went expecting bloodshed before the polls were closed, can never consent to a train of measures which would inevitably make our elections scenes of combat, & bring the two portions of the population into implacable hostility. Our legislation therefore - said he - proceeds on the principle that the black must be removed from the State. We have appropriated $20.000 a year for 10 years for this purpose. The State Colonization Society have bought, or are in treaty for, a tract of land South of Liberia, called Cape Palmas, where we mean to found a colony of our own, independently of the Amer. Coloniz. Society, & for our own blacks, who will be emancipated only on condition that they leave the State, but whose emancipation for this end will in every way be encouraged. The young and healthful will be preferred to the aged, that the increase may be kept within as small limits as possible, & in a few years we hope to place Maryland among the free States. We have passed laws prohibiting the importation of blacks into the State. Even a planter coming to settle in Maryland cannot bring his slaves with him (I think this was what he said.) Next winter, when our plans for the colony are farther matured, we shall send an agent to the North to solicit aid; while we approve of the Amer. Colony. Socy. we think more good will be effected by labouring for the extinction of slavery in a single State, by which the relative weight of the free & the slaveholding States may be changed, than by spreading our exertions over the whole country, where the effect will scarcely be perceptible.

There may be nothing new to you, Sir, in this statement of the principles & plans adopted in Maryland; yet it may be a more distinct view than has before been given you. I presume that in respect to the wisdom & justice of these measures you would speak differently from those by whom they are advocated, but they seem to me to be recommended by strong considerations of expediency.

May we hope to see you in Boston this month? Our people are well. Dr & Mrs Bigelow look much better for their visit to Europe, in which they accomplished an almost incredible amount of travelling, & appear to have enjoyed much. Mr & Mrs Cabot have also returned, & our church begins again to wear its old appearance.

Will you have the kindness to present my respects to Mrs Channing.

Respectfully & sincerely

Yrs Ezra S. Gannett

Single Paid

PAID /6

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BOSTON SEP 5

To

Rev. William E. Channing D.D.

Newport

Rhode Island

Sept 4 1833

Slavery in Maryland = good 4 man

Boston. Novr 29 – 1833 –

My dear friend –

I owe you many thanks for your long letter. It proved to me, what all accounts had encouraged me to believe, that we were right in urging you to a change of place. If I could envy, I fear this bad passion would be stirred up by ~~the~~ representing you & Tuckerman – & Dewey travelling together over the finest parts of Europe – I will not envy, but choose the better part of sympathizing with you & wishing you all the improvements & happiness which such friends & such scenes promise – You, I suppose, are solicitous to know what is doing at home. I wish, I had some news for you – but some ears seem not to have the power of catching the sound of many-tongued rumor – Every body says, we are prosperous, & this is not the less acceptable for being old news. I trust that the people are learning more the use of prosperity. The pursuit for knowledge increases - whether the people think more, is another thing & more doubtful. Our winter lectures are crowded, & not a few in this way are getting glimpses at least of higher truth & beauty than they have ~~thought~~ of before. In religion, I know of no changes. An attempt has been made in Salem to get up a more ferocious excitement against men of liberal principles than we have yet passed through - but I do not hear of its spreading to this city. I suppose the excitement of business is one security against this disease, & may we not hope, that we find some protection in the growing wisdom & virtues of society. - Our politics are following the course which, I suppose, you anticipated. The opposition to the administration, organized under the name of National Republican, is crushed. Our city will probably pass into new hands, & it is doubtful what will become of the Commonwealth. - We have lived through so many storms, that ~~our~~ alarmists make fewer converts - than formerly. The approaching session of Congress will give ~~[illegible]~~ birth to new parties. The contest about

principles is abated, & we may expect one more famous
about men. How much should we gain, if the energy now
wasted in selfish politics could be turned to worthy
objects — The strength of human nature has not
yet received a right direction. What will it not
accomplish, when employed in elevating the race —
Our parish affairs go on as usual. We made choice
of a deacon last sunday, Mr Savage, not to release
any one of the old officers, but to give them the sat-
isfaction of knowing, when absent, that their duties
are not neglected — Our city has been afflicted
by an unusual prevalence of typhus fever — Much
solicitude has been felt about young Dr Jackson —
but he is recovering — The last victim of whom we
have heard, is Mr Bond's daughter, Elizabeth
whose loss is deeply felt. — You left Mrs Fo
sick. She spent a good part of the summer
at R Island, where she improved fast, & is now
well. Our good friend, the Dr, ~~is quite~~ seems to
have thrown off every burden since his wife's recovery.
You will now ask, "How are you". I came from
R Island, expecting to go south for the winter; but
finding my mother more sunk, I resolved to make the
trial of a winter here — & as yet I have suffered
nothing — We have had cold weather, which I bear well.
I preach every other sunday — but I cannot as
yet do much — My mother, I am happy to say, is better, in good
spirits, with her mind unimpaired, & a great blessing to us —
My kind love to your companions — May the best blessings

descend on you all from above — I miss you much — ~~When~~ When shall we meet again & renew our spiritual intercourse? I trust in this world — If not, our friendship will be renewed in a better — Yr sincere friend

Wm E Channing —

My wife & children send you affectionate remembrances —

Mr Jonathan Phillips
care of Messrs
Baring Brothers & Co
London

PAR LE HAVRE
LE HAVRE 10 JANV 1834
JA 1834

W. E. Channing
Nov. 29. 1833

Boston. Dec 28. 1832 -

My dear friend.

I am indebted to you for two letters. I thank you, & beg you to lay me under new obligations of this kind. I hope to be a better correspondent, but do not wait for me to bring you in debt. You have more leisure - & all your remarks will interest me. Your letter from Berne, carried me back to the happy days I spent in Switzerland - I was then an invalid, & the necessary efforts to place myself in the best points of view were exhausting. Yet I never felt so deeply the power of nature - & I think my physical ~~nature~~ system received energy from the new life breathed through the soul: I had more health in Switzerland than in any part of Europe. So you crossed the Wengern Alp - that pleasure was denied me, & I have never ceased to regret the loss. We ~~approached~~ went to Grindelwald from Lucerne through the valley of Sarnen, crossing a mountain, I think, the Scheidek - (very possibly I spell the names wrong). As we approached Grindelwald, the Jungfrau & its giant companions rose before us gloriously. I longed to scale the Wengern, ~~th~~ to ~~place~~ give myself the best view of Jungfrau, & place myself under its full influence - but our party were wearied, & perhaps it was well for me that they were, for I was hardly equal to the effort. I rejoice that you have had an opportunity of looking with your own eyes on this wonderful country. What treasures will bring home in the images which such scenes leave in the mind. Is not beauty more a~~n object~~ final cause in the universe, than is commonly supposed, & will not this be more & more understood with the progress of society — We have all regretted the necessity of your return to England, as well as lamented greatly ~~do~~ the occasion. I trust however that you will not suffer permanently in body or mind. Gratitude for your safety & trust in the good Providence which has spared him to you, must keep you from undue solicitude. You never had ~~[illegible]~~ reason to hope for him so much as at this moment. My accounts of him are very favourable & the influences under which he is placed at Dr Boott's seem to me singularly suited to him. You see the immortal principle unfolding itself; & ought not this ~~great~~ accomplishment of life's great end ~~to~~ in his case to be your constant rejoicing. — Is it best for you all to continue in England? Could you not go with safety to Paris, where you will find a better climate? Dr Boott may be able to name a physician there in whom you may confide. — I am glad that you find so much pleasure in Mrs Baillie's society. All my accounts represent her as a singular union of loveliness & true dignity. My other friend in her neighbourhood wants an attractive exterior, but is full of mind & noble principles. — You look to me for intelligence. Before closing my letters I will see Mr Mason, & get his last accounts of Martha. Your other friends are much as you left them. Mr Higginson is very feeble, but inclined to effort; & learning from his son, Francis, that he would take pleasure in writing to you, I have desired him to do it, that you might learn all the particulars of the families in which he & you have a common interest. thy daughters, Martha & Elizabeth do well - Our city is still afflicted with the disease which has caused you so much suffering, scarlet fever, & this & typhus fever have spread through some families alarmingly; but on the whole we enjoy health - We are now passing through the commercial agony which follows excessive activity in business. The cry is for money - & the President has to bear the reproach of disturbing & crippling trade by his enmity to the Bank - Such questions are above or beneath me - but I suspect, the trading community are as guilty as he. Were men wise & upright enough to incur no responsibilities but such as they see clearly the means of meeting, we should be saved these pressures - Yesterday Dr & Mrs Follen dined with me, & our chief subject was slavery. My mind has turned more to this point of la[illegible] I fear that the state of public opinion here in regard to [illegible] affords an unanswerable proof ~~of~~ our moral degradation. When I consider that one half of our community must be divided into the classes of oppressor & oppressed, that the greatest social evil ~~[illegible]~~ overspreads half our country, (the greatest, because it systematically brutalizes human nature) & that we are pledged to its support by giving it the protection of the public force, I do blush & mourn for the country - If you meet any publications fitted to act on the public mind here, do get them - Mrs Follen is well - so is my wife - & my children - We have on the whole a good winter - Send me the best pamphlets for & against immediate emancipation. ~~& of~~ Mr Rathbone, ~~the~~ or the Roscoes, or other philanthropists can tell you what they are -

Decr 31. I saw Mr Mason yesterday. He read me Dr Brockwell's last letter. I cannot hope that Martha is essentially better, but she is more comfortable — she suffers less — Perhaps she suffers as little as before this malady, considering her singularly sensitive nature — The only difference is, she is not now making progress in mind — I think of her as in a long dream — Do I say long — how short to a being who is to improve forever — Accept the sincere regards of Mrs C & Mary — Wm is at school in Cambridge — yr sincere friend

W E Channing

Jonathan Phillips Esq
care of Baring Brothers & Co
London,
England.

DEAL
SHIP LETTER

1833

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27 FE 27

W. E. Channing
Dec. 28. 1832

1834?

My dear friend —

I have just written Tuckerman — but must give you a line. We hope that you are now on the continent — but are not sure — I shall rejoice to learn, that you are all visiting the Louvre, Garden of Plants, Tuileries &c, in fine spirits & improving health. I am too happy to be tempted to wish — but could I divide my being, half of it would be with you in your pleasant rambles — to hear the lectures, & especially Cousin's. I want to know, if an assembly of Parisians take an intelligent interest in philosophy — glad to learn, if there is any hope of a revival of Xy. I wrote particularly on this subject to Baron Degerando. My hopes for the world rest more & more on this divine truth, & I look forward with a stronger faith to its triumphs — but I incline perhaps more & more to your views as to the slow progress to which the race are appointed. My great objection to this doctrine, is that it helps to verify itself, that it chills the holy ardour which would give ~~new~~ a new impulse to human affairs. An enlightened enthusiasm sometimes works wonders — It finds an unexpected response from multitudes. We do not know what society is ripe for, till the trial is made, & on this account I am unwilling to repress an adventurous daring benevolence, by teaching that society, like vegetable & animal systems

developes itself gradually according to certain laws, &
that we must leave it to make its own way without dis-
turbance. The operation of quacks on the community is to
be deprecated - but that a great soul may do much
towards breathing itself into the maſs, ~~may~~ towards awaken
new principles, a new moral life, in society, I believe-
& I deprecate any maxims which may weaken
its faith in its divine mission - I have been
skimming over a part of Hume's enquiry into human
nature. I do not wonder, that this is little read. It
is a very lame exposition of ~~human~~ our intellectual nature, the
only part of the ~~subject~~ work I have examined. If you hear
of any thing on the continent, which will guide us thro'
the mysteries of our being, do bring it home with
you - Bulwer's book on England has interested me
a good deal. How far is its anti-aristocratical
tone an echo of the feelings of the intelligent claſs.
I was truly glad to hear from such a man, so much
sympy with the multitude. Is this feeling spreading?
This seems to me more & more the test of real
progreſs in civilizn & morals. The only sure proof of an
increasing reverence for human nature is a sincere
effort to raise up those in whom this nature is
overborne, crushed by adverse circumstances - I
wish I could send you news - but if I live with-
out them, surely you may? The whole mind
of the country seems narrowed at this moment

to one point - the money-pressure. Banks, deposites, failures &c, these are the only topicks, & feeling my incapacity to understand them, or rather distrusting the interested opinions of all parties, I read nothing & say next to nothing about them. This is not apathy, for my own fortune ~~is~~ would be exposed, should there be the crash what so many seem to fear - but mercantile truth seems to me to lie in a deeper well than philosophical, & I have no bucket to draw with, & I respect my intellect, peace & virtue too much to become the sport ~~sport~~ of ~~the~~ blind alarmists & selfish speculators. I hope, your philosophy will not be disturbed ~~alarmed~~ by rumors of falling stocks &c - We can both afford to be losers, & may not find life less a blessing with fewer accommodations. In the midst of what is called ala our literary lectures, dinners, evening parties &c We have some excitement about free-masonry - a very little about slavery - At N York, some efforts are made to introduce Hahnemann's (the German physician) system of medicine, the homoeopathick - Ask Dr Root what he knows of it - It cures by giving the least possible medicine, which may be a step to the grand discovery of curing by *none at all* - That we have had an excess of physick for body & soul, cannot be doubted - & true philosophy will reveal more & more a restorative principle in our nature. To give it a fair chance will be the great end - I like Rammohun Roy's friends & admirers are taking pains to make him known - What we wish to know is the progress of his mind - then its results -

his conversation - his views of European civilization; (these would be invaluable) his ideas as to the improvement of his own country. Dr Boott seems to have known more than any body - & knew most of his best friends - would he undertake the work -

Yr sincere friend W E Channing

Jonathan Phillips Esqr,
of Boston
Care of Messrs Baring Brothers & Co
London,
England.

W. E. Channing

[1834 Jan]

2

I know, ~~more~~ teachers — More teachers must be paid for —
will require an increase of teachers or energy of [illegible] —
I am aware, it will be objected, that the charges I suppose
I will say reply; that of the funds of the college
~~Perhaps~~ ~~Perhaps the trustees~~
will require (a multiplication of teachers, & an increase ~~one~~
are ~~[illegible]~~ almost to pay for teachers) exclusively;
of ~~Colleges~~ the expenses — Be it so — I wish to see more
of ~~their increase~~ I cannot judge, nor of the ~~adequacy of the~~, ~~they~~
extended on teachers — I wish to see their numbers
If the plans succeed they will pay for themselves — I suppose the expense
increased, & the whole better paid — I ~~speak with~~ know
may be borne, should the plans succeed — must be paid, but if the
that in what I am to say I differ from many
but plans succeed, they will pay I suppose for ~~themselves~~ a [illegible] I will
but I ~~the funds~~ not ~~the Legislature~~ speak animadversely. It seems to me
ask, if more & better teachers might are as [illegible] criticized not be secured more) I should be glad to
a vastly more important object to secure to the
~~have a [illegible] teachers~~ To have more teachers, a better paid. ~~[illegible]~~ a [illegible]
College, the most respectable body of teachers which
our country or even foreign countries can afford,
can be obtained ~~than~~ to given to it (the honour
lead me to say, that ~~[illegible]~~ sh'd be [illegible] [illegible] in view as to secure to the
of having the best library in the country. The present library is vastly
College, the best body of ~~[illegible]~~ in the country, & ~~for~~ to this end, the ~~[illegible]~~
more extensive than the students need, & the students
~~the College should be~~ almost exclusively devoted — I know not to get the
are to be thought of first, if not entirely. To get
best lib'y in the country is a matter but to [illegible] [illegible]
books beyond those which the students need is a very
in such an institution
secondary matter. To get the most distinguished literary
for teachers
men ~~in~~ ~~Genius~~ ~~country~~ is of primary importance. I
double the present salary
wish we could give ~~twice~~ the salary to professors,
if by such means we could secure the first talent
in the country — I would cheerfully sell half the library
~~the~~ ~~[illegible]~~
for this object, — Distinguished living teachers ~~are~~ ~~the~~ worth
all things else — I wish a professorship in the University
No economy is so ~~[illegible]~~ ill-advised, as in paying our ~~teachers~~
the most desirable place in the country — & I should
rejoice to see the funds of the College augmented

3

I have wished, that each instructor should be entrusted with a certain number of Students, for whose character he sh'd be perfectly responsible, with whom he should cultivate a friendly converse, into whose habits he should enquire with great care, & with whose parents he sh'd communicate freely on the first sign of negligence or bad habits. — An institution, which should ~~again~~ be distinguished by a wise moral care, wd be prized above all others — for after all, what is literary ~~instruction~~ knowledge compared with the virtue of our children —

"Copy."
Letter to Mr Quincy —
Jany 1834 —

+

~~Consult Mr~~
~~Quincy as to its~~
~~publication —~~
~~It is an excellent~~
~~letter —~~

C

1834
Jan 9

My dear Sir

I return yr Dr Phienes' essay. very searching and accurate — He has shown me I am not so wise as I thought I was — a truth, one picks

up indeed every
day of one's life.
I am not yt less obliged
to you for writing me
& the way to find it
out. as ~~the next~~
it is better that a
man should find
out his own blunders
than that ~~any one~~

[illegible] they

good natured public

should.

Pray accept my

thanks for your kindness

& believe me

Very truly, yr friend

Wm H Prescott

Thursday Jan. 9. 1834.

W H Prescott
1834

Dr Channing

Tremont R

Boston. March 6. 1834.

My dear Sir

I received your letter & pamphlet yesterday & immediately turned to the passages on which you wished my opinion. I am truly gratified by your notice of my representation of the vulgar doctrine of atonement. Perhaps my controversial writings contain nothing more important than that passage, nothing which has answered its end so entirely. The great difficulty is, to ~~bring~~ get men to approach & see clearly a doctrine which has been hidden from them all their lives by a dark phraseology, & which has been magnified into infinite importance by the mist ~~in~~ through which it has been viewed. I wanted to bring out into the light of day the common doctrine of atonement, so that its true shape *must* be seen - & the horrour with which it has filled its friends has even surpassed my expectations.

You have shewn, that the objection made to the "Gallows" proves a melancholy insensibility to the ignominy of the death, & proves that his cross, were it truly understood, would still as of old be a rock of offence -

You have shewn too, & this is most important, the agreement of my representation with the common doctrine. The essence of this doctrine is, that the public execution of a God, or in other words, that the infliction of the severest, most painful, most disgraceful punishment on a God, or an Infinite Being, is the great method of honouring the divine law, of upholding the divine government, of making that manifestation of the divine displeasure towards sin, without which the sinner cannot be pardoned, & which ought to rivet the minds & hearts of the whole intelligent creation. I wish you had insisted more on the overwhelming testimony which "the orthodox" have borne against their own doctrine, by the horrour with which this naked exhibition of it has filled them. This fact perhaps stands alone & the time is coming, when it will have its weight in settling the controversy.- If I have in any degree misrepresented the doctrine, I earnestly desire to learn it - If you have heard any plausible objection to my statement, I wish you would communicate it to me. — Your quotations respecting the sabbath were needed, & I wish you or some one could give the history of that institution since the primitive age. Has it been done? — You make some apology for your personalities - It is sometimes our duty to be personal. A malignant misquoter ought to be exposed. The public good requires it. A man, who devotes himself to the spreading of bad passions is a public enemy, & should be treated as such. But to do this work rightly, requires great watchfulness over our motives, an earnest cultivation of benevolent sentiments, a deep sympathy with the spirit of Jesus, & a singleness of purpose to spread the spirit of humanity & Love, by destroying the influence of its foe. The true test of our success is, that our readers rise from our pages with more generous, noble & enlarged feelings. It is no proof of our having failed, that we inspire them with indignation against the evil doer, for there is a virtuous, benevolent, lofty indignation, as well as a malignant, cruel, & degrading. The *kind* of feeling we inspire is the all important point. I have not read enough of your work to judge of its spirit — & perhaps I am not the best judge. I read controversy with such an absence of all passion, or so hardened to it, that I cannot judge how others may be moved. That you have done your work ~~strongly~~ powerfully, I see — I thank you for your good offices to myself. I have never sought a defender, but I am not the less grateful to a volunteer in my cause — My opponents perhaps move me too little. Whether I forget because I forgive them, or forgive because I forget, I will not say; but I cannot keep them in ~~my~~ mind. I feel that I owe these much forbearance, because I have tried them severely. I have spoken ~~what seems~~ the whole truth in the plainest language though ~~&~~ without a particle of unkindness – & when I consider how cherished & how sacred in their estimation are the doctrines which I have exposed with this entire freedom, I cannot wonder that they have been pained & exasperated. Whether I have respected their feelings enough, is a question I sometimes ask myself. In my zeal for truth, I may have forgotten the claims of Love –

Your sincere friend – Wm E Channing –

Mar 1. 1834. Wm E. Channing

Rev. Mr Upham,
Salem,
Mass –

The passage, on which the charge of Universalism is founded, I purposely omitted in my volume, because I found an inference was made from it, which I do not adopt –

Phillips

Boston - March 8 - 1834 -

My dear Sir.

I have not heard from you for some time, but hear of you, & nothing but good. You find much to enjoy - & are laying in a stock of health. You are saving yourself too not a little disquietude by your absence. I am almost tempted to say that I never knew the country in a worse state - We have suffered incomparably more ~~[illegible]~~ in former times - but we suffered from great & irresistible causes, which gave something like dignity to our distresses - Now a quarrel between the President & the Bank is convulsing the country, shaking confidence every where, & fastening every body's thots almost exclusively on pecuniary interests. I hardly read the newspapers, for they are full of the bank. Go where you will you hear little else. I am not merely tired of the Bank - but this tremendous power which it is exercising now ~~[illegible]~~ over the prosperity of the nation makes me question whether it ought to exist except under great restrictions. No institution should be able to palsy the industry & trade of a whole people - Good however is expected to come from the evil - It is thought, the administration must break down under the increasing weight of public indignation - I think, we can afford to suffer a good deal for such a result - Undoubtedly our politicians are exaggerating & aggravating the public distress for this very end — & we must make up our minds to have a new faction succeed the fallen one — but it seems as if any change would do us good — We can hardly have as low a class of politicians at our head as at present; & then the interests of liberty seem to require, that the usurpations of our present dictator should be visited with some signal retribution. His fall will be a warning to those who succeed him; — you see, my faith in public men is not increasing; [illegible], & perhaps it is well, that we suffer so much from them. We have been hoping by institutions, checks & balances &c, to make selfish men act beneficially, to get from vice the fruits of virtue; but all in vain — & we shall learn in time, that without principles of justice & disinterestedness in a people & their rulers, government *will be* an abuse, & society a state of war — I am very much a looker on — perhaps I hardly take sufficient interest in the conflict, though, as far as property is concerned, I have an equal stake with most of my neighbours; but I feel as if my mind [illegible] ought to find some higher objects — I wish I could announce to you some important results of my intellectual labours — I seem to myself to be re-ing continually into clearer light, & my hopes for the race grow stronger; but I have not time to communicate the processes by which I arrive at cheering conclusions - The present state of society is plainly a transition one, & it never can be settled again but on its true foundations - I have more hope too, that it is to make its way without violent convulsions. It seems to me that ~~we~~ people are learning, that the great object is or should be to improve *man himself*, rather than his condition, & that until a new life can be given to his spiritual nature, it is idle to multiply the accommodations of the outward life - ~~[illegible]~~

Do give me your own views of the tendencies & wants of man's present condition - Have you met any books to quicken you? What comparisons are you making between the social state here & abroad? Are there any elements of improvement we can import? or have we any to send abroad? What do you think of the immense power which is building up civilization? Will it, for want of moral culture, be turned against society? or is it a self- ~~[illegible]~~ balancing power? or do you see that moral power is keeping pace with physical? I do not mean however to tax you with these hard problems, as long as you have interesting objects to carry your thoughts abroad - occupy & amuse yourself with what offers - That is your duty now -

You have heard of the death of Mr Higginson -

He was worn out, & could have lived only to suffer - He has
left behind a precious name with those who knew him. His
benevolence was extremely uncommon, & his heart retained
all its warmth to the last moment - He is an example,
how the want of what is called judiciousness (that
most comprehensive word) throws a shade over the brightest
virtue. I have never known a man who understood
better the true use of wealth. I saw Martha, just
after his death - She spoke of you with much affection -

— We hear Tuckerman returns in the beginning
of summer - What are your plans? I want you much,
very much. But will not another year abroad do you
good. You have seen but half which you ought to
see. You have not exhausted Europe or its beneficial
influence over you - If you can find an interesting
companion, I incline much to recommend earnestly
your continuance abroad one year more - Perhaps my
nephew would be willing to join you, if you wish him.
I speak without authority. At least can it be dif-
ficult to find pleasant associates? Such you must
have - but may they not be found easily. We are
sending out multitudes continually - Excuse my
poor writing - I have no other at command -

Yr sincere friend
Wm E Channing -

Mr Mann has just written about Martha - therefore I add nothing -
Who shall write Sir Jas Mackintosh's life - Will Dr Boott do -
Do send me any book to wake me up -

Boston — March 28 — 1834 —

My dear Sir

The Rev Mr Stone of our city goes immediately to England & I give him a line for you — My principal object is melancholy — It is to communicate to you the sudden death of my brother Walter's wife. She was taken from us last saturday in childbirth, at a moment when we were full of hope, & were expecting her to enter on a wider field of duty — You knew her & loved her as ~~all~~ did all who knew her — Her character was singularly beautiful & harmonious — strong yet tender — & disinterested to a rare degree — She was fully prepared for the event, & never manifested the fulness of her love, & strength of her religious principles as in her last hours — She has left us precious recollections — My brother is composed — Her be-

benignant influence undoubtedly prepared him
to sustain his heavy burden—

Yesterday we met another severe
bereavement — Young James Jackson
died. I believe he did not return from
his medical studies abroad until after
your leaving us— He has endeared himself
to a large circle, & won confidence &
favour in the community seldom gained
at so early a period of life. Dr Boott
knew him well, & he ought to know
that his influence over his young
friend was most happy— Jackson visited
me now & then & opened to me much
of his mind, & delighted to speak of
~~to~~ his acquaintance with Dr B. & ~~of~~ to
~~the~~ express his sympathy with the philan-
thropy of his friend— Thus the good,
the generous, the useful die— that

a blessed world is that which is receiving continually the good & lovely from our world, & how strong ought to be its attraction on our hearts & hopes —

I continue well — not cast down by trial — but hoping more the longer I live — My love to brother J — & to Mrs

Yr affectte friend

Wm E Channing —

LIVERPOOL
SHIP LETTER

Jonathan Phillips Esqr,
care of Messrs Barings, Brothers & Co,
London,
England

W. E. Channing
Mch 28. 1834

5 MY
1834

c

Boston. April 4. 1834

My dear Sir —

Your two letters of Jany reached me though long after their date — I thank you for them — Do not fear to be lengthy — The longer the better, if you will only write so plainly as not to tax my eyes — I sometimes want a cipher to help me through the sentence — Your last was particularly interesting, because it gave your views on the great object we have at heart, the progress of our race, nor was it less welcome, because it showed your perplexity & how unable you are to give positive results of your observation. The truth is, we are all walking in a mist more or less, & until we can rise above it or some great events shall scatter it, we shall not be able to see far ahead. I think there is much good feeling, much honest philanthropy; but the good cannot agree & sometimes fight against one another, & of course the selfish carry their projects — In this state of things we must seek light from experience, but not from this alone. I hope much from a true & profound philosophy of human nature, revealing the [illegible] proper, permanent good of a human being. For want of this knowledge, education, business, social intercourse rather lead astray from the only sure happiness & glory, [illegible] than guide to

A. I believe, that when the reformer comes, & he will come, he will borrow his quickening, regenerating truth, not so much from experience, ~~but~~ as from inward revelations. He will understand by consciousness the spiritual truth of Xt, & this will make men free. You say truly, that the most discouraging thing in the condition of the people, is the want of comprehension of their true interests. This they can only learn by an education founded on true principles of human nature, on the supremacy of moral good. Unhappily the whole aristocratic influence is adverse to an essential progress in the lower classes. The great want an *orderly* lower class. To elevate them *as men*, to confer that dignity, before which outward ~~rank~~ vanishes, never enters their thoughts. In truth, they ~~are~~ want *wisdom*, a true philosophy, as much as the poor. Still the good work goes on. By degrees, better *principles* are brought out & established, & by these the advance of society must be measured. The existence of a philanthropy, which asks how men can be elevated & made happier, is to me a pledge of the best results—

As to our own country, the papers will inform you of our excitements, & conflicts. The people have lost a great deal of property & enjoyment in consequence of our struggles, but I should care nothing for this, could I see more distinctly some moral result. The strife about the bank I have not entered into. The friends of that institution have spared no pains to spread alarm as a means of continuing the charter - The politicians have spread more alarm to put down the administration - The violence & folly of the President, & a real distress among the people, have given great success to these efforts, & if we should end in getting rid both of Jackson and the bank (at least in its present form) I shall feel as if we had not suffered in vain. At present the conflict is assuming more dignity. The president's protest has produced much excitement on the subject of his constitutional powers. I like this subject will be thoroughly discussed. My own impression at present is, that the President, tyrant as he is, is no usurper - that he is really borne out by the constitution, as that instrument was construed by the first Congress. That Congress, with Washington for president, thought only of strengthening the executive, & decided in favour of his power of removing all officers without accounting to any one - Jackson has first taught us the ~~[illegible]~~ danger of this construction. He has so used this power as to bring the whole official corps into entire subserviency to himself, & henceforth the Presidential election will be a scramble between office holders & office seekers. Executive Patronage must be reduced - I want the people to learn this, & I see not how this reduction can be ~~done~~ effected, without making government as simple an affair as possible. As to the prospect of putting down this vicious administration, I cannot judge, though I hope well. There would be no difficulty, I think, were the leaders of the opposition good & great enough to merge personal views in the common cause - What an If, you will say - Very true -

. Mr Lawson gave me a very good

account of your Aunt Dawse, this last week - The spring
east wind wither me a little - Dr T's faring well -
My love to him - There is a plan on foot for giving per-
manence to the ministry at large, by connecting it with
our churches - We had lately a meeting at the Athenæum
on the subject, respectable in number, & highly so in character
& there seemed to be but one soul, one heart in the
matter. I shall rejoice to have this ministry among
our fixtures, though we begin to feel, that its eleemosynary
character must be checked - It must be truly simply a spiritual
agent. Brattle St has chosen a minister, Mr Lothrop of
Dover, so that Dewey will not come here as I hoped. This
is a grief to me, for he ought to have a larger sphere. The
New Yk society think of him - Dr Follen is in good heart,
& beginning to interest himself in Anti-slavery. This
cause, I think, I told you, gains ground, - but at this moment
we have no prominent excitement except political. Some
of us are trying to provide some better education for young
men not destined to professions - Are there no schools abroad to form
enlightened men of business - Give us some light if you
can - - In looking over my letter, I feel as if you
might think me not as cheerful & confiding as I am -
I have had a bright winter - though I have missed
you & C T - Give my best regards to Dr Boott - My wife
always remembers you with esteem & affect -

Yr sincere friend

he thinks about

William E. Channing

E
12JU12
1834

SMOUTH
SHIP LETTER

2/8

Jonathan Phillips Esqr,
care of Messrs Baring, Brothers & Co,
London,
England.

President

W. E. Channing
1834

Friday morng - April 4 - 1834

My dear Sir -

The meeting of last evening has led me to turn my thoughts on the great subject of our conference - & I think it may be useful to put some of my views on paper - I do it immediately, because I may be too much engaged hereafter -

The first question is, how shall the ministry at large be supported - I certainly wish to provide for its permanence, but have doubts about the expediency of raising a fund - I will give some of my reasons -

1. I think no act of benevolence is performed so reluctantly as subscription to a fund. People are willing to contribute to immediate operations for good objects, but are discouraged not simply by the distance, but the uncertainty of the good, which is to

be accomplished by a fund -

2 - A fund may be lost or diminished by the injudiciousness, unfaithfulness or misfortunes which are to be expected in a long course of time -

3 - A fund is liable to great perversion - See the charitable endowments of England -

4. A fund is too apt to be a substitute for continued energy - An object is made sure only by zeal for its accomplishment, & ~~the~~ zeal is apt to flag when permanent provision is made for it, when zeal can be dispensed with - Official coldness takes place of fervour -

5 - I have no desire to do the work of posterity. Posterity ought to do more & sacrifice more for the poor than we - & we are to ensure their action not by leaving them

fund, but by bequeathing them the spirit of ~~active~~ wise & resolute effort for the benefit of the poor—

I am aware that it may be replied, that, altho' a fund has its inconveniences, it still is fitted to perpetuate exertions for a good object & to keep it in sight amidst the great changes of opinion, feeling & outward condition to which society is ~~subject~~ liable & that experience has proved its usefulness in giving permanence to the institution of which it forms a part—

I answer that if there are no other means of giving permanence to the ministry at large, this argument deserves serious consideration—But other means exist—I find them in our ecclesiastical institutions—I know no surer method of giving stability to this ~~institution~~ ministry, than by engrafting it on fixed & time-hallowed establishments. I have therefore from the beginning wished to connect it with our churches—I have wished every church to feel its obligation to aid in imparting means of moral & religious improvement to the more depressed classes of ~~[illegible]~~ the community - Whether this shall be done through annual contributions, benevolent societies, or any other mode is not here the question - There will be no difficulty in determining the method, if once the principle be settled. The benefits of this plan are great -

1. A surer & broader foundation for this ministry is laid than by any fund - It can only go down with our churches -

2 - A zeal for this object will become as extensive as ~~for~~ our churches - & a consequent extension of effort, not stopping at the ministry, will take place -

3. The good done to our churches will be great - The spirit of Xt will be cherished in them, for this moral interest in others is eminently his spirit - A new means of edification,

namely, religious action, will be added to religious instruction, perhaps a more powerful means. The inert, passive character of our churches will be removed - A new interest of the members will be awakened in their church-union, when it brings them to cooperation for good ends - That our present church-union does not answer its end, as we desire, we all feel - A new life needs to be infused into it - This may be done by making our churches associations for the spiritual good of all around them, & especially of the poor - You will see in the sequel that I wish to bring our churches into still greater activity -

4. It seems to me that the legitimate influence of the minister will be increased by engaging his society in noble objects, in which his efficiency & guidance will necessarily be ~~[illegible]~~ required -

I now proceed to the second question, ~~thus~~ ~~shall~~ By what organization shall the most efficient exertions of Unitarians be secured for the moral & religious. & I would add, intellectual elevation of the poor. I wish liberal broad views of the subject to be taken-

Human nature is not to be improved by parts. One cause of the failure of well intended effort has been ~~to~~ its narrowness, partiality - But leaving this point,

what organization will be best-

I wish no new society to be formed, unless plainly necessary-

1. There is a prejudice against new societies. The publick are wearied with them. Once a new society implied new effort; I apprehend ~~that~~ time has gone by-

2. A new society formed by us for this object, would be regarded as an imitation or consequence of the society just formed by the Calvinists,

2 would fall under the suspicion of being merely a means of keeping our friends from enlisting under that standard, & of saving ourselves from the reproach of lukewarmness - Now you well know that for a long time, we have been looking towards these very efforts, & that our zeal owes nothing to the example of other Xns, & I am sorry that we shd appear more disadvantageously than truth requires -

You will ask then what organization I would recommend - I answer, that which exists, & wh by its effects has proved itself equal to this work, I mean, the Unitarian Association. I say, give energy & extension to ~~one~~ an existing Association which has worked well, rather than frame a new one. It is a good rule in church as in state, always to build on an old foundation when it will answer your purpose - The A U Associat has branches, auxiliaries societies spread thro' all our congregations, & through these, it can easily bring our churches to cooperate in this great work, - there is a machinery already formed, & which cannot be turned to a better use - These auxiliaries may each elect one of its number to be a member of a central committee, which shall act in relation to this great subject of the religious elevation of the poor, just as your present Committee acts in regard to ~~the~~ tracts, missionaries &c - My reasons for this arrangement are numerous -

1. Your Association would start with the great advantage of the authority & influence acquired by a successful experiment. Whatever ~~others~~ may be thought ~~think~~ of your other labors, all feel that you have done good by the ministry you have instituted - In this work you all rejoice. This vantage ground ought not to be abandoned -

2. I do not wish, I have never wished, that the Unitarian Association should be

exclusively devoted to the propagation of Opinions. I have expressed this view to you before. The Association, by this action, is unjust to itself & to the cause it espouses. We profess to value opinions only for their moral, sanctifying, ennobling influence, & this truth ought to stand out in all our efforts. We are not a vulgar sect, & should never appear in that character. The Association is to gain dignity & efficiency by prominent, palpable exertions for the regeneration of the world. I believe that a new life will be breathed into it by a new consciousness of being engaged in so great a work — how much confidence it will draw to itself, how much more animated support it will gain, by being regarded as something higher than a sectarian engine, as a spring of spiritual life to the depressed & poor, I need not say to you —

3 — I hazard the appearance of repe-

sition. in what I am now to say, but
its importance will justify me – ~~[illegible]~~
We owe it to the cause of truth & vir-
tue to give as far as we can a just
exhibition of our system to the world. It is
as yet little understood – One of its great
Distinctions is, ~~that~~ it inspires respect for
human nature, & a paternal spirit towards
all orders of men – ~~A~~ I say then, that
an Association calling itself Unitarian &
peculiarly representing this body ought to bear this
stamp broadly, conspicuously. I wish it on
this account to be the centre of the in-
fluence now to be exerted.

4. By the arrangement I have pro-
posed, the auxiliary societies, which are
now in act, mere contributors to the A U Association of funds, will
be brot into beneficent action. Their
members will be the ministers or agents of

the central committee in which they ~~were~~ will be represented. The plans of this committee will often be referred to them for discussion - Then it will be their duty to interest the churches within which they are formed in their great work - & thus our churches will receive a new impulse thro' this organization. It will also be a great advantage of the connection of the auxiliary societies with our churches, that their meetings can be announced from the pulpit, & they can go immediately from the church to the vestry, & thus full meetings can be secured on the day which can most conveniently & properly devoted to this work of piety & love -

5 - It will be another important benefit of this ~~[illegible]~~ organization, that we can extend the great work in which we wish to engage through the country, wherever an auxiliary society exists - We ought to aim, that our brethren every where should

devote themselves to the religious advancement of society - I have before expressed my wish to your Association, that an article to this effect should be inserted in the constitution of every auxiliary - How much more effectually will this be done, if the Parent Association give itself up to this cause -

6. It is an argument for a new society, that it will be open to Xns of all denominations; that its name will repel none, that it will have nothing sectarian in form or character - I cannot assent to this views. I do not believe, that we can or ought to act with other Xns in this cause. I earnestly desire to cooperate with them as far as possible. For example, when a particular vice like intemperance, is to be warred

against, we ought to join with them heart & hand – But when the object is, to enlighten, improve, elevate the depressed classes of the community, not merely to stay a definite evil, but to awaken their moral nature, to ~~show~~ unfold to ~~them~~ them their connexion with God & the future world, to show them the true glory of Jesus Xt, & to breathe his spirit into them, then we must go to them with our own distinctive views, not our views of theological dogmas, but of human nature, of God's character, of the true perfection of man, &c, views as distinctive as the Trinity. In this work we ought not to be fettered by compromise with other sects. Dr Tuckerman did good by carrying among the poor the most enlightened, liberal, elevated ~~so~~ principles of Xy – We believe that we can do more for the poor than other sects - that our faith is the germ of a higher social condition & of higher virtue than any other faith has produced or can produce - then let it have free course, & unobstructed operation - Let it not be repressed by a new society comprehending all sects

7. It seems to me ~~th~~ an important means of improving the poor (meaning by this class the indigent) to improve the classes immediately above them, from whom their number is constantly recruited, & with whom they must have much intercourse - such are day labourers, journeymen &c - Now I have long wished the introduction of a ministry for this ~~class~~ portion of society, - I have wished for congregations ~~composed~~ of the same materials with the Methodists, which should be instructed by

liberal ministers, fitted to interest such hearers. Perhaps such a ministry would do more good than that for the poor, for the ~~vast~~ ~~numb~~ great majority of the large class not connected with our present churches must be of this description. I wish this object to be kept in view distinctly in the organization for improving the poor, & this object plainly belongs to the Unitarian Association, & seems to me to deserve their peculiar attention. What we want is a comprehensive plan, embracing not the vicious poor only but all the poor, & not the indigent only, but the class ~~with~~ ~~with~~ immediately above them - It is this last class which furnishes materials for the Atheistical party, much more than the indigent - Now the A U Association seems to me better fitted than ~~as~~ a separate institution for ~~this work~~ action on this class -

I have written in much haste, but hope you can read without much difficulty — I make these suggestions for consideration — nor do I profess to have weighed them very maturely. I have no partiality to my own plans — & I shall rejoice if you can adopt better —

Very sincerely

Yr friend

Wm E Channing —

To — Ministry at Large —

+ Copy entire

Boston May 5, 1834

My dear Mrs Baillie I thank you for yr last letter tho' you ~~think~~ may think that my gratitude wd have been manifested better by an earlier answer. This I have intended, but you know how easily good intentions is substituted for action. You speak of the manner in whh I received yr remarks upon my discourses, I fear I have less merit on this score than you ascribe to me. Bennet + [The truth is I have been an author by accident, not by profession or of set purpose. Most that I have published, was written without a thought of publication, & nothing written to appear in my own name so that I have not been exposed in a great degree to the sensitiveness whh cleaves to authorship. I never cd attach much importance to these almost posthumous productions. The truths whh I have insisted on seem to me indeed infinitely important, more so than to anybody else. But I am conscious of having done no justice to them, so that I am little disposed to blame those who differ from me.] I think you wrong in questioning my views as to the future progress of

human beings.- I must be right
of truth & moral goodness are the
most glorious attributes communications
of the Divinity, for these are the very
ends of immortal nature. Still I am
much more disposed to ascribe yr
error as I think it to my own unfaithful-
ness than to any other cause. I was
truly gratified by yr account of Lady
Byron. I have always respected her
but have known less of her history
than I desired. Her position has
been singularly painful & trying.
The worshippers of Lord B. have been
inclined to sacrifice her to their idol
& as not few of them have partaken
of ~~the~~ his perversity of mind, she has
been judged without mercy. Whilst
their admiration of the husband
has not been diminished a whit
by his unfeeling & indelicate publica-
tion to all Europe of his domestic
feuds, they have poured out their
virtuous indignation, whenever a
whisper of her wrongs have escaped
her. To maintain a dignified reserve
under such a trial is no common
act of virtue. Lady B's silence does
not give countenance to what I have
long inclined to believe, Lord B's
partial insanity - In truth he

perplexes me greatly. He seems from his letters to have had much knowledge of the world, much sensitiveness to opinion, & infinite pride — that such a man should be so wanting in tact & self respect as to put his domestic strife into rhyme & make the world his confidant is strange. ~~It~~ it is not enough to say that he was a spoiled child; for tho' the spoiled child tells everything & is utterly reckless in the moment fits of passion, yet when the fit is over he ~~[illegible]~~ blushes for his folly — Lord B never seems to have had ~~these~~ his moments of shame. I am afraid you will think from these remarks that I make him ~~more~~ a study more than I do — His connection with Lady B alone leads me to mention him. This want of faith in virtue destroys my interest in his character & writings — It is a taint to which no genius can reconcile me. —

I am glad you have seen — & — tho' yr manner of speaking of the last shows me that you do not understand him. His mind is not a logical one but suggests grand views with something like intuition — They were both my classmates in College & we have been bound together by a fraternal union most of our lives — ~~[illegible]~~ & — has given me a taste fashion which I have derived from no other. He has

fined the views of God & man ~~so~~ wh
I have insisted on among the poor & found
them suited to the capacities & wants
of the great mass of human beings. I
have been reading Miss Edgeworth's
late novel with great pleasure.
It did not seem to me equal in
delineation of character to ~~her last~~
some of her former writings, but I rejoic
ed to see that time has not touch
ed the fine & noble qualities of her
intellect & heart. I read the book
with some thing of the feeling with
wh one meets after a long separation
an old & dear friend unchanged
in health or character. I feel how
ever as if her mind had been injured
by the Utility philosophy wh she
early caught from her father &
Dr Darwin & the Litchfield coterie.
A spiritual philosophy of wh I think
her capable wld have given a new
tone to her morality. But as she is I
honour her. Few have done more to
show the importance of acting from
fixed unvariable principles & in
teaching this lesson she has accom
plished no humble mission on earth.
You say something of Hamilton the
traveller. I care nothing for his severi
ty. A people living as we do out of

c

+

May 13. 1834. Tuesday —

My dear Sir.

+ Among the good signs of the times is the ~~increased~~ demand for better means of education. In this community we understand more & more, that our kindness for our children cannot be expressed more wisely & effectually than by placing them under the best instruction. But we must not think that we have fully discharged our obligation in this respect. The provision for education among us bears no just proportion to the wealth of our city. That more is done here for the instruction of the labouring classes than is done elsewhere may be granted, though our superiority on this point is not as indisputable as we commonly imagine. But who will pretend, that the children of the more prosperous classes enjoy the means of as thorough & effectual a training of their intellectual & moral powers as their parents can afford, & the progress of will admit. And yet it is our highest social duty to give the greatest advantages to our children. There is no use of property so sacred, so binding. To spend wealth in luxury & show, whilst the minds & characters of the rising generation are neglected, ought to be ranked among the greatest social *crimes*.

[See opposite page. "Our College affords &c]

Education has three great objects. The *first* is, to store the mind with *useful knowledge*, by which, we mean, not only such as will have a direct bearing on the ~~future~~ business of life, but such as will be a foundation of farther acquisitions of knowledge, & of a wise use of leisure, in all ~~their~~ future years. The *second*, which is still more important, is to give *force* to the intellect; to give it the command of all its powers; to train it to labour, to concentration of thought, to patient & accurate investigation, to broad views of subjects, to the true methods of reasoning, & to soundness of judgment — The third & most important object, is to fix those great *principles*

Our college affords important means for training young men for the professions. But a much greater number of the young in the prosperous classes are destined to mercantile life, & for these no sufficient provision is made. Very many parents, who are unable or undisposed to give their children an education for a profession are still able to afford them more extensive advantages than are now found in our schools; & to procure these advantages is among their first obligations. If any class of men should be well educated, it is the commercial. In this are found a very large proportion ~~many~~ of our most opulent & influential men. None do more to determine public measures & to give a character to the community; & yet how little is now done to train up men of business for this high responsibility -

[Look back to preceding page." Education trade]

of duty, & awaken those sentiments, which will ensure the right & honorable use of the knowledge & the intellectual vigor of which we have spoken. We all feel, that to quicken the mind of a child to this powerful & noble action, is to confer the greatest good- We can conceive none greater -

That our present schools do much good in giving habits of order & industry to the child is cheerfully granted. But they are designed for the first years of life, & dismiss the child before he becomes conscious of his powers or can exert them vigorously on the most important subjects. It is believed, that after the training of our common schools, two years should, if possible, be devoted to the study of branches which have a direct tendency to task, strengthen & elevate the mind. These branches are 1st natural history & philosophy; 2, civil history; 3. Moral science, including both intellectual & moral philosophy; 4 Politicks, including the principles of government generally & our own constitution in particular, political economy, the true interests of our country &c. 5- The evidences of natural & revealed religion, &

the general principles of interpreting the scriptures – This course should be decidedly philosophical, i.e, it should aim to lead the mind to the comprehension of great principles in every department; at the same time it should have a practical character, by teaching how all knowledge may be applied to the formation of a virtuous character, & to the discharge of our duties as citizens & members of families, as related to the human race, & to God – Two years faithful study of the branches now enumerated would not only store the mind with important truth, but would give it a new life & energy, & probably give a new character to the life.

The question now comes, How shall this better education ~~to~~ be given to young men not destined to the liberal professions. It has been hoped by some, that this education ~~by the~~ may be given by Harvard University, which has an extensive apparatus capable of teaching many more than are now benefited by it. — Some have thought that the University might give *in this city* such a course of instruction as is needed — It has been thought by some, that whilst the instruction is given in Cambridge, the young men may reside with their parents in town — Others favour the plan of a~~n~~ new institution designed expressly ~~for~~ to prepare young men for mercantile life, & for a right use of the influence which commercial prosperity bestows —

There is one difficulty attending all these plans. It will be asked, How can a better education be given to young men who are not destined to the professions, without *interfering* with their preparation for business? How can the course of study now recommended be reconciled with apprenticeship? The proposed branches require some maturity of mind. The higher ones cannot well be commenced before sixteen years of age? How shall the young be occupied before that time? And will sufficient time be left for apprenticeship? These questions demand the deliberate attention of men of business, of liberal & enlarged mind. They should be looked at fairly. They present real but not insuperable difficulties. Society is undoubtedly ripe for an improvement on our present means of education. Men of intelligence & resource, acquainted with active life, can undoubtedly frame a plan for giving greater advantages to the young without doing violence to the present order of things. We need only to feel, that the progress of a community is to be measured not by its numbers & much less by its wealth, but by its provisions for enlightening & invigorating the mind, for carrying the people forward in intelligence, virtue, refinement, & religion, for training a generation worthy the name & privileges of freemen. We need only to feel, that without such provisions, prosperity is a show, & may prove a curse; & with such convictions, we should find no great difficulty in introducing a better system. There the present.

There is a particular call to attention to this subject at the present moment. It is understood that the Corporation of the College are now deliberating on the question, whether the College, whilst especially devoted to the preparation of young men for the professions, may not also give a valuable education to those who are looking forward to other pursuits. It has been suggested that a conference of some of our enlightened men of business might give important aid to this plan, or lead to the adoption of another better ~~adapted~~ suited to the great end. As you & myself have often talked of this subject, I have taken the liberty to address to you these remarks, that you may hand them to such gentlemen as you see fit, for the purpose of preparing them for the proposed conference.

Very truly

Yr friend,

Wm E Channing

George Ticknor Esqr

Letter to G. Ticknor
Mercantile school ? -
college -

+

Copy -

Boston. May 15. 1834

My dear Sir -

I wrote you last week - Do not be alarmed at my taking the pen so soon - I wish to impose on you a trifling commission - I have in Mr Thornely's hands, Liverpool, seven or eight sovereigns which I wish you to lay out in some books for me - I wish the new edition of Crabbe's works with his life by his son & the four volumes just published of selections from the Edinburgh Rev w, if made judiciously. Can you enquire? I know nobody who has seen them here - I wish too some book on the Sabbath, showing its history from the primitive age, & the authority attached to it in different ages & by different churches & individuals. I believe some ~~new~~ work has been published recently, perhaps by an English dignitary - If you have opportunity will you enquire. I should like too Herschell's late books on astronomy & natl philosophy,

& his fine treatise on philosophical study, I forget the title - I want English editions of these books simply to spare my eyes, & think any of a good type - the cheaper in other respects, the better - Mr Vaughan will put them on board a Boston vessel -

I hear much of your improved health & appearance. Have you employed a dentist to do the work which I wished done here - If not, do -

Should this reach you before visiting Ireland, I beg you to see Archbishop Whately. He is the first man in established church - though still cramped by his church. I have just looked over his book on party spirit &c - I sometimes almost doubted, whether ~~it~~ the whole could be written in good faith - That a common-place theologian should talk flippantly of heresy, as if the word in its present use ~~should~~ corresponded to its original meaning, ~~He~~ should undoubtingly speak of ~~to~~ his own party as orthodox, as infallibly right, & should apply the word heretical as undoubtingly to others, would be a matter of course. But that a man of so fine an intellect & gen-

errors as great as Bp W should fall into this error
seemed to me sometimes hardly possible, without supposing
a criminal compliance with evil custom — But a little
consideration checks me. How little can a man in his
position understand the secret currents which are sweeping
him away from truth — & how difficult is it ~~possible~~
for him to receive any truth but what may
be reconciled with his present standing. How little
do any of us understand the duty of guarding agst
the outward circumstances which bar up the way
to greater light. On the whole, this book of the archbishop ~~W~~
is fitted to do good to his own church, though th
perception of a few great principles, which are plain
to a man not hemmed in by a church, would
have given it a far nobler character —

I will write to Mr Thomas requesting him
to deliver the money to your order —

Yr sincere friend,

W E Channing —

SHIP LETT

D
18JU18
1834

LIVERPOOL
SHIP LETTER

1/7

Jonathan Phillips Esqr,
care of Messrs Baring, Brothers & Co,
London,
England-

W. E. Channing
May 15. 1834

His Mother Used

c

May. 26. 1834 –

Yesterday my mother died – an event which has made a great change in my condition. My recollections of her reach to the very beginning of my existence. During my whole life, her care has been unremitted. For how many years, has she sympathised with me – borne me in her thoughts & heart – feared for me in my sickness & rejoiced in my prosperity. For many years I have been

so privileged as to minister
to her comfort, & I hope that
she has received some hap-
piness ~~from~~ my affection — &
now, the friend of my ear-
liest years, the friend of my
whole life, who has never changed
amidst the ~~changes~~ fluctuation
of other friendships, with whose
very being I was entwined,
has gone — I shall see her
no more — The first voice

I ever heard, I am to hear
no more – The arms that first
sustained me are motionless – The
expressive eye is quenched – The
~~apartment~~ which I have
visited for years to receive ~~the~~
her counsels & blessings, ~~holds~~
only her lifeless frame – The
chair she used so long to
sit in is vacant – That word
"mother" so long a joyful sound
is now ~~only~~ associated with sad
remembrances Dear friend!
earliest friend! whose arms em

circled my infancy, whose
heart has yearned over me
through my whole pilgrimage,
thou art gone! I can no
longer press thy hand - see
thy countenance - hear thy lan-
guage of gratitude to G-
offer with thee prayers to
our common Father - Thou
has left us - & no one can
take thy place - With no
one else can we associate the

c

His Mother's Death -

+

Boston May 29 - 1834

My dear Mrs Baillie

I have received your letter by Mr Dewey, in which you speak as if you had not heard from me since my short letter by Dr Bigelow - Can I have been so negligent? I wrote you a few weeks ago, but I was not aware that so long a time had elapsed between that & my previous letter. I keep no account of my correspondence, & am inclined to procrastination, but towards you I thought I had been on the whole just, that is as far as punctuality is concerned - I will be sure however not to err in the present instance, & am perhaps more disposed to send an immediate reply from the difficulty of engaging my mind in other pursuits. Begins + I am now suffering under one of the severe afflictions of life & it is a relief to talk & write on the subject & your letters have expressed such an affectionate interest in me & mine that I feel authorized to communicate to you my domestic grief. I have just lost my Mother. She had attained of the age of 82, & the time had come for her to leave us—; & yet I do not feel the loss, the less on that account for her faculties had almost wholly escaped the influence of time, & her affections were gaining strength to the last hour. She never enjoyed life more than in her age. Released from the cares of domestic life, she was allowed to give herself up to her friends & ~~to~~ to the quiet of her apartment, & there her cheerful spirits, bright conversation & strong interest in others drew around her a numerous circle, comprising many young, in whom she took great delight. She was the mother of ten children of whom 9 attained to adult years, & 7 survive her, she was left a widow in narrow circumstances with 6 sons & 3 daughters—the eldest about 19—but her energy & sound judgment established over them a salutary control, & she lived to see them prosperous in the world beyond what is common in such large families, devoted to her happiness, tenderly alive to her worth, united together in uninterrupted concord, sincere believers in Christianity, & none of them strangers to its power. She had a keener insight into character & a sounder judgment than any of us— But the most remarkable trait was the rectitude simplicity of her mind. Perhaps I have never known her equal in this respect, she was true in thought, word & life — She had the firmness to see the truth to speak it, to act upon it. She was not to be imposed on by others, & what was rarer she practised no imposition upon her own mind. She saw things as they were, & spoke of them by their right names. In my long intercourse with her I cannot recall one word or action betraying the slightest indirectness or insincerity. She shrunk as by instinct from everything specious & factitious, & recognized as unerringly & with delight the genuine upright, true. This singular directness gave at one period of her life some appearance of hardness to her character which time softened down. Her sensibility more & more broke through the restraints which her aversion to pretension had imposed, so that the circles of her age seemed warmed & brightened with the fervour of youthful feeling. I never witnessed in her such overflowings of gratitude to God & of social affection as in her last years. An improvement seemed going on in her character like that which Death produced on her countenance. At the moment of Death a beautiful serenity overspread her features — her brow became almost as smooth as in youth, & she looked as if she had suddenly gone back 20 or 30 years — Such is the friend I lost — my earliest oldest friend, who alone of all human beings has sympathized with me through every stage of my life, & whose love seems to cement my whole existence — Beautiful sacred bond of parent & child! How true it is, that the most precious gifts & beneficent ordinations of God are to be met with in our common paths! Under every roof are found those relations wh are meant to be the springs of sublime virtue & the sweetest happiness — I wanted to write you & I could write only on the subject wh filled my mind; & I feel that I cannot be deceived in expecting from you the interest & sympathy of a true friend on such an occasion.

It gives me great pleasure to hear such good accounts of my friends Tuckerman & Phillips — they are among my oldest & dearest friends —

I have not seen the book by the Quaker lady of which you praise so highly — I shall seek for it

With respect & affection
Yrs
W E Channing

Mrs Joanna Baillie —

40 bis

1834
June 10

At a meeting recently held by a few gentlemen, chiefly engaged in commerce, to enquire whether provision cannot be made for the more liberal education of boys designed for active life, several views were taken, which it is ~~thought~~ may be usefully communicated to the publick.

It was the opinion of all present, that boys need not enter on their apprenticeship in the counting room before sixteen or seventeen years of age; that four or five years of apprenticeship, preceded by good instruction, are fully adequate to the preparation of a young man for business; & that consequently two or three very important years of life are now lost by the habit of beginning apprenticeship at the age of fourteen.

It was the opinion of all, that gentlemen, who decline to send their sons to college as being an institution not suited to prepare them for active life, are bound to give them a better education than they now receive, & still more, it was believed, that in general they are desirous to do it, so that the suggestion of any practicable method can hardly fail ~~the~~ to be adopted ~~obtain the adoption of it~~ by at least a sufficient number to insure a fair experiment.

It was the opinion of all, that gentlemen, having the means, should not rest, until they have provided for ~~their~~ children the most extensive & liberal instruction which is consistent with effectual preparation for their future calling; that the object should be not only to train & prepare them for the acquisition of property, but for the intelligent & faithful performance of their duties as freemen, citizens & heads of families, for the support of of our publick institutions, for a wise & honorable use of property, for the improvement of their minds according to their opportunities through their whole lives, & for the exertion of a salutary influence in publick opinion & on all the great interests of society. It was thought, that every man of property should educate his sons, as far as possible, to be decidedly useful members of the community, to contribute to its progress in knowledge, sound morals, & the elegant arts, & to bear a part in securing ~~it~~ to us ~~the~~ honorable distinction of being an intelligent, well-principled, & highly civilized people.

It is plain that an education, suited to this end, must comprise, among other branches, a more extensive teaching of the history, constitution, government & interests of our country, & of moral science as applicable to commerce & to all the relations of life, than is at present given in any of our institutions.

As to the means of accomplishing this great good, it was thought, that the present English High school (a very valuable institution) might be so extended as to give all the advantages which are needed; or if this be impracticable then a private school of a new character might be established. Twenty parents, by subscribing $150 pr annum, might secure to as many children extensive & liberal instruction of inestimable importance, & fifty, by subscribing the same sum, might accumulate still greater aids for their children; & it cannot be doubted, that there are many parents among us, whose enlightened affection would prompt them to take part in such an enterprise, if commenced under favourable auspices.

On one point there ~~was~~ should be from the beginning a thorough understanding. The object being to form men truly efficient in business & in all their connexions with society, the proposed school must be understood to be a place for thorough teaching, & for as laborious study as the health of the young will permit. A strict discipline, preparatory to the restraints & labours of the counting-room, & insisting on faithful application, must be one of its distinctions; & every pupil must distinctly feel, that ~~nothing short of~~ his continuance in it will depend on compliance with its laws, & a good use of its advantages —

W. E. Channing

c

Newport - June 23 - 1834 -

Dear brother Dewey.

I fear I am among the last to offer congratulations on your return; but be assured that I have rejoiced with you & for you on this happy occasion - I know something of the joy of safe return to one's country & family. You will always have reason to think of your visit to the old world among the great blessings of life. Mine was attended with much less favourable circumstances, & yet I am constantly reaping benefits from it - I fear, that you will suffer from resuming all at once ~~all~~ your pastoral duties. What a pity it is, that a congregation cannot understand a little the dangers & wants of a minister. It is possible that you may lose in a great degree the vigour you have been gaining by drawing on it too fact — I advise one means of relief, which would have saved me much suffering, had I been firm enough to adopt it — Write short sermons. You have never perhaps been as excessive as I have been in this respect, but you are often too long for health — Do take care of yourself. You must not be discouraged, however, if with all care you fail a little. This is to be expected — The transition from repose to labour is always trying — And I believe, it is the experience of most travellers that the chief benefit of travelling is experienced after a temporary feebleness on return — May God strengthen you — I doubt not, that you come back to your duties with a ~~grand~~ desire to throw your whole soul into them, & to exert a more quickening influence on the minds & hearts of your fellow-creatures — May you enjoy this great happiness —

I received your message from Miss Rotch—
I hope to visit the island & partake Mr Swain's hospitality. The time I must leave to you. You know the pleasantest season & when you will be most at leisure. I want to see you soon, & talk over your journey— My best regards to Mrs D— I rejoice with her on your return—

Very sincerely

Yr friend,

W E Channing—

I shall try to spend a Sunday with you & give you a sermon—

fr. Channing
1834. [illegible]

Rev. Mr Dewey
New Bedford.

Newport June 30. 1836—

My dear brother—

I thank you & Mrs J for your kind disposition towards Mm—Since I wrote you, her Aunt, Mrs Gibbs, has concluded to spend a little time in Boston, which will shorten Mm's separation ~~absence~~ from her family, & she is so urgent to be left afterwards at her Aunt's house, that I have concluded to yield to her wishes. If however I should have reason to think, that she needs other care than she can get at home, I will avail myself of your kind offers.

I was truly cheered by

the view you take of the late measure in our churches. No one has expressed to me what seems to me the true view of it — & I feared that it was not taken. Perhaps I err — I think it the most important instrument put into your hands — In haste,

Your sincere friend,

W E Channing —

I have had two letters from Phillips. June 3d & 18 — he was well & ready to start for the continent.

Rev Dr Tuckerman,
Boston.

1834 - June Newport -

—

Boston - July 1834

My Dear Sir

I received not long ago a letter from you, in which you speak of the influence of my writings, in a manner which I hope awakens my gratitude to God, as well as sentiments of regard & respect towards you & the friends of whom you speak. I rejoice if I have done any thing to aid my fellow creatures in understanding better & in feeling more deeply the truths of our religion. These have become more & more endeared to me by the experience which I have had of their sufficiency in the changes of life. I wish I could add, that I had felt more their power in elevating the soul. But of this power I am assured. I look to Xty as the great minister of good for redeeming & carrying forward the human race — I am glad that the good seed of liberal Xty has been sown on Irish soil. In England this faith has been complained of as cold, lifeless. I trust that with you it will be liable to no such reproach. In some respects you are fallen on evil times, that is, on times of controversy. Human nature is as yet hardly improved enough to sustain this trial. To be just to the truth & at the same time to be just & generous to those, who ~~[illegible]~~ seem to us to oppose it, is a rare attainment. May you & your Brethren give us lessons on these virtues - I thank you sincerely for your writings & rejoice that the cause of human freedom & progress has found so able & intrepid a defender. It will always give me pleasure to hear from you & to learn the success of your labours.

very sincerely

Yr friend & brother

Wm E. Channing

Revd W. H. Drummond D.D
Dublin
Ireland

a true copy W.H.D.

Copy of a
Letter of Dr. Channing
to the Revd. Dr. Drummond
Dublin

Newport. R I. July 3d 1834 -

My dear Sir.

I have received your letter enclosing your account for the last six months according to which it appears, that you have paid on my account $5016,50 to Mr Francis, & deposited $646 to my credit in Massachusetts Bank. The receipt of these sums I acknowledge & will sign the account in your books when I visit Boston -

Should you have leisure before sailing I shall be glad to hear from you again. I wish to get your last thoughts of the state of the country. I cannot satisfy myself as to the causes of our late difficulties, & I wish to lay the blame only where it is due.

I wish you a safe & prosperous voyage & I hope you will make some arrangements, by which you may lighten your responsibilities & cares - I see not how men, absorbed in business, can accomplish the great end of life. That end is, to strengthen, to extend, to keep in invigorating action, the principles of love to God & to our fellow creatures - It often saddens me to see my friends apparently forgetting the only true good of life, & the only preparation for Immortality -

I wish I could contribute to your gratification abroad. I have not availed myself, as I ought, of the opportunities of correspondence ~~of~~ with enlightened people in England - I write to a few friends, but you probably know those to whom an introduction would be desirable. Do call on me for any service I can render you, & be assured of the gratitude with which your kind offices to me have been received -

very sincerely,

Y friend,

Wm E Channing -

I knew a delightful family in Liverpool, Mr Wm Rathbone's, where, your daughter, if she accompanies you might find much pleasure - but I presume he is among your friends -

Can you not stop & see me on your way - The coach from Boston to Newport passes our farm -

Portsmouth R.I.
July 3

Paid 10

T. W. Ward Esqr,
Park St,
Boston,
Mass.

paid. single

Wm E Channing
July 3d _ 1834

Wm E. Channing to Thomas W. Ward.

Newport, R. I.
July 3rd, 1834.

My dear Sir,

Should you have leisure before sailing I shall be glad to hear from you again. I wish to get your last thought of the state of the country. I cannot satisfy myself as to the cause of our late difficulties, and wish to lay the blame only where it is due.

I wish you a safe and prosperous voyage and I hope you will make some arrangement by which you may lighten your responsibilities and cares. I see not how men absorbed in business can accomplish the great end of life. That end is to strengthen, to extend and keep in invigorating action the principles of love to God and to our fellow creatures. It often saddens me to see my friends apparently forgetting the only true good of life and the only preparation for immortality.

I wish I could contribute to your gratification abroad but I have not availed myself as I ought of my opportunities for correspondence with enlightened people in England. I write to a few friends, but probably you already know those among them to whom an introduction is desirable. Do call on me for any service I can render you and be assured of the gratitude with which your kind offices to me have been received.

Very sincerely y'r friend,
Wm E. Channing.

I know a delightful family in Liverpool, Mr Wm Rathbone's, where your daughter, if she accompanies you, might find much pleasure, but I presume he is among your friends.

Can you not stop and see me on your way? The coach from Boston to Newport passes our farm.

Boston July 15. 1834

Dear Sir

On the last Sunday I made a proposal to our society which I believe it would give you pleasure to learn was adopted, but their decision on which is, I think, very doubtful. I was asked in the course of last week if I should feel myself authorised, upon a request from the ladies of the congregation, to alter the time of the P. M. service. I replied in the negative, but expressed my readiness to bring the subject before the people. Having been informed that it was the wish of several ladies, I therefore at the close of the morning service requested the congregation to resume their seats, & laid before them the proposal, avowing my desire that a change should be made, & that 5 o'clk should be chosen, as at that hour we should avoid interference with other societies, & I thought some of the objections urged three or four years since would be obviated. As I had held no consultation with any one previously, the people were not prepared to act, but on motion of Mr Sturgis a Committee was appointed to report on the propriety of such a change, after service next Sunday morning. The Committee are Mr Sturgis, Mr Richardson (who disapproves of the change) Mr Z. Cooke, Mr H. Rice, & Mr Pinkitt. The general sentiment of the people, & I rather think the unanimous feeling of the ladies, is in favour of the alteration, but a few gentlemen are opposed to it. It seems to me not improbable that the Comm. will report to make the experiment this summer. Now I wish to ask your advice for my own guidance. Is it expedient that the majority should yield their wishes to the opinion of a few, for the sake of unanimity? If it should appear that some 12 or 20 persons were strenuously opposed to a change of the hour, while the rest of the congregation desired it, ought we for the sake of harmony to go on as in former years, to the loss of almost all the benefits which ought to accrue from the afternoon service? I believe that it was on this ground that the decision was made against a change when it was proposed a few years ago; but it seems to me that the trial should be made even at the risque of displeasing a few individuals. If I am wrong however, & ought rather to encourage concession, if there cannot be unanimity, I wish to know it, & to do right.

The Benevolent Fraternity of Churches has been organized by ~~the~~ a meeting of the Central Board & the choice of on Exec. Committee. Nine congregations have chosen delegates, two will probably also choose, & two (Mr Frothingham's & Dr Lowell's) decline cooperation, though they will contribute money to the support of the ministry at large. About $2000 will be raised this year, $450 from our society. The Exec. Comm. consist of Mr Ticknor chairman, myself Secy. Mr Wm Hales (of the New South) Treasurer, Mr Hy B. Rogers & Mr Elijah Cobb.

The health of our people has continued good. The weather has been & is very warm, but I do not learn that there is much sickness in town. I expect to go to Buffalo on Monday of week after next, to spend two Sundays [illegible] & be present at Mr Patterson's ordination. I shall be absent from home between three & four weeks. I hope that Mr Furness who is here, will preach for me at least part of the time while I am gone. Mr Dewey was at Cambridge on Sunday, & preached an admirable sermon to the Theol. School in the evening — on the sources & remedies of religious insensibility. Religious feeling should be rational, was the doctrine.

I have been summoned to attend the Municipal Court tomorrow in the case of W Hooper, who has chosen to surrender himself for trial. I fear from what I have seen & heard that he has little sense of the enormity of his conduct.

I hope that your health is better than in the Spring.

Respectfully & truly
Yrs Ezra S. Gannett

~~& it was preferable that I sh'd be abroad than at home~~
~~on the 24th inst~~

Gannett - 2 - July 15, 1834

Changes of services - Dr. Tuckerman's advice
Benev. Fraternity organized by Secy.

BOSTON
JUL
15

Rev. William E. Channing D.D.
Newport
Rhode Island

[July]
Newport. June. 17. 1834—

My dear Sir—

I received your letter to-day & reply to it at once, as I suppose you wish to hear from me before Sunday.— The change of time for the afternoon service I desire as much as yourself — perhaps more; & should the ~~strong~~ disposition in its favour which you expect ~~[illegible]~~ be manifested, I ~~think~~, the opposition of a few should not prevent the experiment — If it is understood to be an experiment, I cannot but believe that the minority will acquiesce. My doubts do not arise from the existence of a minority, which must always be expected, but from the lateness of the season, & your proposed absence. The change cannot take place before the 20th of the month, when the days begin to be sensibly shorter — & they will be so short by the beginning of September, that 5 o'clock will be rather late for the services. The change therefore will be made only 6 or 7 sundays, & those during the part of the summer when the city is most deserted. It ought to ~~b~~ begin in May, & be tried whilst the bulk of the congregation are present. I fear the success will be determined by the number of worshippers, which will be smaller ~~than~~ ~~ever~~ at this season than at any other, & will perhaps be more reduced by your absence. If you leave a substitute not very interesting to the people, he will be deserted in the afternoon, & this effect will be ascribed by the opposition to the change of hour rather than to its true cause. I have so earnest a desire of a favourable result, that I wish the trial made under the most ~~fa~~ promising circumstances. If Mr Furness will agree to preach for you, the last difficulty will be removed. Much will depend on the spirit manifested at the meeting. If the intense heat of the season shd continue, the

so strong a conviction of the unfitness of the present
hour as to render the present moment the
best for the change. To me it almost seems an ir-
religious act to meet for worship at an hour,
when, by universal consent, the mind is least
prepared for clear & vigorous action. May you
be guided by the wisdom from above.

I am glad you are about to travel.

As to the Fraternity of churches, its useful-
depends on the zeal of the pastors;
above all on the energy & fidelity of the
Ministers at large. Thro' this institution, they
have now access to our congregations, & it
will be their fault if the condition, wants,
& claims of the ~~[illegible]~~ poor & the means of aid-
ing them in their highest interests be not
brought more frequently & effect'y than ever
before the mind of the people.

I have given myself very much to rest
since I have been here, & treat myself

..., there may be so strong &c

beginning of September, that 5 o'clock will be
rather late for the services. The change therefore
[illegible] 6 or 7 sundays, & those

NEW PORT
JUL
18
R.I.

10

July 19. 1834 Rev. Dr Channing
Ans'd July 27.
Change P.M. Service

Rev. Mr Gannett,
Boston,
Mass.

Newport - July 24. 1834 -

My dear Sir -

I have received your letter by Tuckerman, & the one preceding it - Do not fear taxing my patience by the number or length of your letters. I have always esteemed it one of my privileges, that I have known so much of your mind, & I am particularly interested in the impressions you are receiving from the old world at this ~~interesting~~ moment. I only wish you would not veil your thoughts under a hardly legible hand writing. Perhaps you will use the old proverb, "Physician, heal thyself". But it seems to me, my hand is rather ungraceful than difficult. However, make no efforts to trouble you. My eyes seem to fail me; & I am sorry to hear, that yours do not serve you better. How faithfully have they served us. I hope you will avail yourself of the best oculists in England & the continent. To you, reading is even more essential than to me. Send some remedy for us both. I want you to come back a whole man in body & mind. I told you in a former letter, that I hoped you would put yourself into the hands of a dentist. Tuckerman writes me good accounts of you; ~~another~~ & I hope you are not to stop where you are. You will miss him much; but perhaps you will light on a companion, better fitted to you in one respect. It is plain from your letters, that his ceaseless activity has kept you & in too much motion. I am troubled by what you tell me of your inability to sleep. This must be cured in some way or other. ~~It will~~ No benefits of travelling can counterbalance the want of sound sleep - Use any exercise, make any sacrifice, to secure this boon - To you, a quiet state of the nervous system is the first & essential condition of health, happiness, improvement. I would have you consult a physician on this point rather than on some grave diseases - Do let me hear that you forget yourself many hours daily. To some of us, self-oblivion both in our waking & sleeping hours would be a great good -

Since I last wrote you, I have experienced another domestic affliction, long expected indeed, & yet a severe one. My mother has been removed at the age of 82 - She preserved not only her powers but her spirits. & seemed to take even a more affectionate interest in her many friends to the last hour. She felt my sister Eliza's death very deeply, & probably failed the sooner for it. I sometimes feel as if parental love were the most beautiful manifestation of human nature - It is so disinterested, so enduring, so deep - Even in its lowest forms, it has something moral in its nature; for the parent, who seems to have no consciousness of his own spiritual nature, still desires the honour & virtue of his child. No relation is so improving, brings such a feeling of accountableness, or awakens the soul by such solicitudes, fears, hopes, sorrows & joys. - My mother had the great happiness of seeing, that on the whole she had succeeded in her most important relation. She owed much to her energy & steadiness. The force of her character was too predominant when I first knew her - but it ~~[illegible]~~ softened continually as she advanced in life. Is not this force the best element to start with? Is it not easier to get tenderness than energy in our later years?

You tell me you are going to France, & I suppose you are there now. I can give you no counsel as to your course. I have some doubts whether any thing abroad will make up to you the loss of the social intercourse you have enjoyed in England; but much will depend on your companions. The ~~condition~~ state of England is exceedingly interesting. It must continue to be agitated, because the conditions of tranquillity are wanting. To secure repose to a community, either its various classes must see that their interests harmonize with & promote one another, or they must have sufficient public spirit to yield their interests to the public. In the former case, the selfish principle, the source of all disquiet, will be appeased - In the latter, the disinterested principle will achieve a far nobler tranquillity. In England, there is a virtual war of all classes against each other - There is much zeal, & more imagined hostility of interests, & each class persuades itself that the public good is bound up with its own - The disparity of ranks, once friendly to what was called order, is now the reverse - because power is no longer accumulated in the hands of the higher, nor is ignorance the doom of the ~~[illegible]~~ lower; & equal laws. are perpetually seeking ~~abo~~ above the great sentiment of Equality. Of consequence the privileged class is not only looked on as having separate interests from the rest, but as a usurpation. The time ~~has~~ is past for seeking order by a skilful division & balancing of classes. It is not *division* but *union* which is now to work the world's health. The old order was not a *vital* one. It was the quiet of death. It was the suppression of the energies of the many by the crushing power of the few. There can now be no order, but from the ~~universal~~ diffusion of the *living principle* through the *whole* ~~living~~ social body, ~~[illegible]~~ producing universal & harmonious development as in the plant & animal. No bond now can take place of the great, sacred bond of humanity, of reverence for our common nature, of Xn Love. Society will have no peace until reorganised by a higher spirit. nor ought we to desire it. You & I, & ours, are to live amidst storms. but we have a *faith* which, I trust, will give us a quiet within which we cannot find abroad. As to the question of church reform in England, it cannot be settled in a day or a generation. I expect the continuance of the establishment for this plain reason, that the people have not outgrown it. The national church is as rational in doctrine & as pure in practice as any of the great sects. There is no hunger or thirst in the community for any thing nobler, freer, diviner than they find in mother church. There is at this moment a singular want of the higher spiritual life in England — the only true spring of church reform. Undoubtedly another principle of ~~church~~ reform exists, & that is the passion for ecclesiastical ~~plunder~~ property, which contributed so much to Henry's 8 "success in purifying England from Catholic abominations. But this is comparatively weak & I should think must be ~~counteracted~~ neutralized by the general reverence for property, which seems at this moment to be the great basis of social institutions. What a satire on society does this last line convey, & yet how much of truth is there in it! I will add nothing more. How easy it is at this distance to speculate about Europe. I am now in my summer retreat, & "far from the great Babel" I analyze & reorganize it at my leisure. In one respect perhaps I improve. I find less fault with the high or low. In social movements, what machines are the multitudes! & even the leaders have less free agency than we imagine. Society is as yet developed by laws which it comprehends very little, & a higher wisdom is carrying it forward to a destination which it has not virtue to embrace.

Farewell, my old & dear friend. Many

you have peace – My love to Wm. Mrs Channing's best regards –
Yr sincere friend, W E Channing.

PS I have not received Mr Smith's pamphlets on slavery. You will have heard of the disgraceful riots in N York against the Abolitionists. The mob ruled the city for three or four nights, & very much by the consent of the people, who were too willing that antislavery should be put down. Europe will justly reproach & contemn such a nation of freemen. However the truth ought to be known. The antislavery people, who set no bounds to their zeal or rashness, had offended the community not so much by their cry of immediate emancipation, as by their absurd attention to the coloured population, whom they treated with more respect than the ~~white~~ labouring class of the whites. This exasperated the last, & offended all, for the coloured people were in danger of being spoiled by this flattery. Such I understand to be the truth, though it is little extenuation for these outrages.

Let me say one word about your picture by Mr Allston. It is nearly completed, & I take this opportunity to say a word about Mr A. This man, with his noble genius, is so depressed by want &

debt, as to be very unfit for ~~his~~ labour. We are trying to put him more at ease. Can you aid him. My brother Walter writes me, that finding the canvass for your picture too small, he has transferred it to ~~another~~ a larger, or in other words, has painted another picture & greatly improved it. He is a man, who never stops at an effort of this kind, so earnest is he to satisfy his idea of excellence. Mr R Dana said to him, "I suppose this picture will be better worth 1500 than 1000 dlls." "That it will" was Allston's reply, & yet ~~adds~~ adds Mr D, "He would rather starve than that this should go to Mr Phillips". What I want is, that an annuity should be raised for him for 5 or 10 years. It is sad, that such a man should be lost through poverty.

If Mr. Phillips from his knowledge of the glasses Mr Channing uses could obtain the best Scotch Pebbles as we call them & give him a little more freedom in the use of his eyes, he will add a favour to the many his affection confers -

W. E. Channing
July 24. 1834

B
NOV 30
1834

2 8 3

FORWARDED BY
RUSSELL
NEW YORK

3/4

3/1

~~3/10~~ 3/2

ANGL. EST.

72

Jonathan Phillips Esq,
care of ~~Baring, Brothers & Co,~~
Mess H Hentsch Co ~~London~~,
Geneva ~~England~~

1/2

c

Rec.d Oct 30
Ans.d Oct. 31.

Boston. Octr 29. 1834

My dear Uncle -

I received your lett, telling me that I may visit N Y safely - I have made up my mind to defer my visit till spring. I can then stay longer, -

Health

I feel the cold this autumn more sensibly than usual. My feet, always troublesome, are perhaps more continually cold than ever. I know not what to try. I immerse them daily in cold water, & rub them faithfully - Have you any prescription - Walking warms them - but they seem to part with the heat immediately -

I rejoice that you are so well - May you have a comfortable winter, & may we meet in peace in the spring -

I have little or no expectation

from Mr Dewey's labours among you - his
own impression is, that he needs a long rest,
& with this deliberate conviction, he cannot &
ought not to put forth his powers in the service of
a congregation - I do not know Mr Stetson, but
hear him spoken of as fit for any place - The
of impression he has made is a proof that
he would meet ~~the~~ many wants of the congrega
tion. How far he would take hold of that
community, I have not means of judging -
Ruth & my children send love - My sincere
regard to your son Wm - Yr affectionate nephew

W E Channing -

When you have done with Bembo, & have a
convenient opportunity, I should be glad to have it -

W. E. Channing
Oct 27th 1834.

Boston - Novr 5. 1834 -

My dear Sir

You have reason to reproach ~~me~~ ~~myself~~ me. It is some time since I wrote you - & yet you deserved something better. Your long letters from England were very welcome & gave me much to think on - but I must wait to see you, before I begin to propound questions. I know not where they will stop. I want much to learn something of the real current of human affairs in our times. My faith is strong, but I should be glad to found it less on general speculation & more on facts. One of our dangers is, that of supposing that the great ideas in our own minds have possessed others also. Tuckerman brings home a stronger impression of the instability of things in England than I have received. He speaks of ~~the~~ minds of men as being more vague, less settled on great principles, than I had supposed. You must set me right when you return. — I am very quiet. The political agitation in the country is one of which I cannot partake, & there is no other great movement. A higher philosophy is making its way into individual minds; but no school is formed - no general ferment goes on. The city begins to be alive with the winter lectures, in which I rejoice, though I cannot attend them. They are becoming less superficial. Subjects are pursued farther, & the people are aided to rise from amusing information to principles — In the summer I read a book which ~~[illegible]~~ interested me a good deal, "Jouffroy's melanges" - Enquire about him at Paris. His lectures on moral science ought to be published by this time. You certainly discover breadth of view in the spiritual school of France - I see that a book of Fichte on the "Destination of man" has been translated into French. Enquire if it be worth getting. I thank you for the books you sent me from England - I shall keep Taylor's & Eliot's poems - I have not read the latter. Taylor's is full of vitality & power. The world is not growing old. Of late my eyes have been a good ~~[illegible]~~ deal weakened, & I read little. I should like much to carry on one of our discussions. I expect you not only to bring home a new stock of ideas, but new powers of utterance. You are cultivating speech, & I say little -

— Our friend Dr Follen is attempting to get up a seminary in Boston on a large scale, to give a complete classical education, & at the same time to educate such as are not destined to the professions - I fear about his success. He wishes to begin at the end, that is, with a large number, & a complete organization, & as his terms are high, & things grow slowly here, he will meet too many obstacles. But he deserves much. He has a generous spirit. His popularity is suffering a little from the zeal he has lately manifested in the antislavery cause. I will not say he has injured himself, for is there any happiness of life greater than that of suffering for justice & the claims of humanity. I wish a voice from Europe could reach & wake us on this matter of slavery. How can such an abuse cling to a free people. I will not despair - but a weaker faith might be shaken - Our friend Tuckerman shrunk a little from the cold this cold autumn. He has certainly gained some strength, but is now satisfied that he must labour with more moderation. His travelling has benefited him, though to some the faults of his manners seem aggravated. They are certainly not more simple in common society - & yet I can see that the spontaneous benevolence of his nature is increased, & his whole character improved. He is a true disciple of Xt, & pleads the cause of his fellow creatures with a noble courage. I should be ashamed of myself, if I did not love & admire him - In one respect, I am better than many. I can endure better the imperfections of my friends, & ~~can~~ my attachments can stand the discovery of not a few families, where there are genuine & lofty virtues – Our friend F has reason to think that his ministry is permanently established, & no work of love is carried on among us with greater zeal. This is worth living for – I want now to *scold* you, & hope you will shew your virtue by receiving it with all humility & by reforming your errors. Mrs Sears has written a letter in which she says, she met you at Geneva sick, comfortless, & without a *courier* – What! a man of your fortune travelling without a courier! & without every accommodation Europe can afford! Can it be that you mean to be economical? I hope not! What is your fortune compared with health? – Suppose you spend twice or three times your income. What matters it? I thought a courier expedient, & sometimes put considerable sums into his hand, to be accounted for when expended, that I might be saved the pain & disquietude of fighting with innkeepers &c, which I knew would destroy all the benefits of travelling. I remember

meeting an invalid, an American, who boasted of
having saved a hundred dollars by fighting his way
through France! He is since dead, & I think I might
have earned a grave by following his example -
Do give yourself every indulgence - Dismiss anxiety -
& come back to us a new man in body & mind -
An easy exhortation, you will say - but not wholly
impracticable - My wife sends her kind
regards to you - she is one of your best friends -
My children are well - & I hope laying the
foundation of usefulness - All your friends, as
far as I hear of them are well -

Yr sincere friend,

Wm E Channing.

PORTSMOUTH
SHIP LETTER

Jonathan Phillips Esqr
Care of ~~Messrs Baring Brothers~~ & Co,
Messrs Torlonia & Co ~~London~~,
Rome
~~England~~

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16JA16
1837

W. E. Channing
Nov. 5. 1836